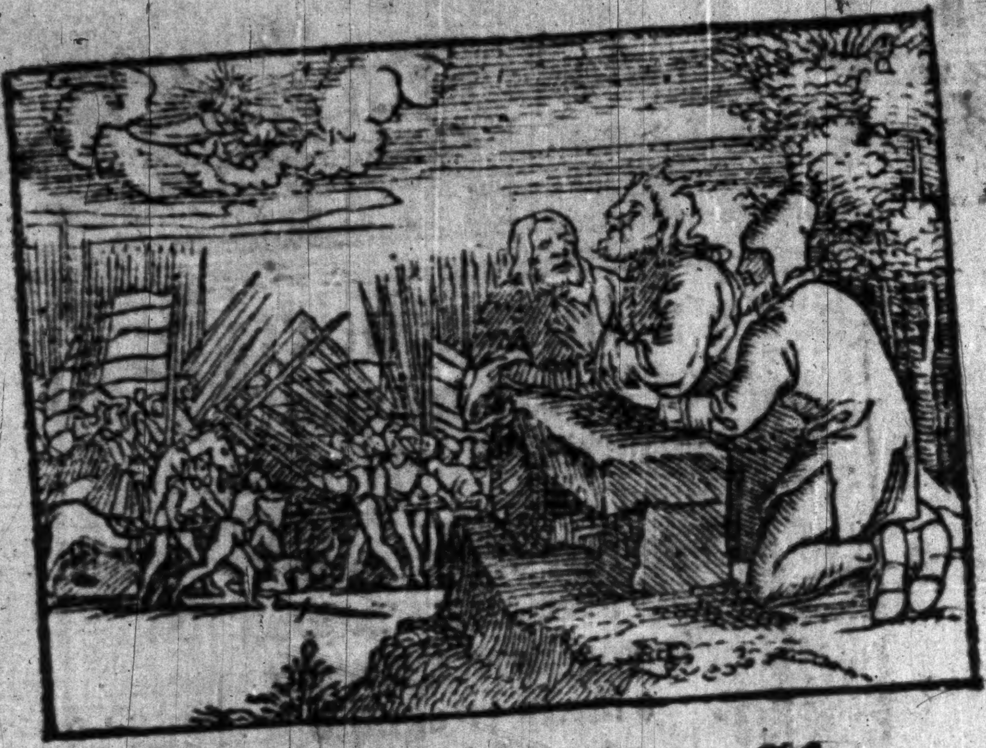
The true defẽce of Peace, wherin is declaredde the cauſe of all warres now a dayes, and how they maye be pacified, called before the Pollicye of warre, deuyſed & lately recogniſed

by Theodore
Baſille.

Pſal. Cxviii.

To ẏ vngodly there is no
peace, but to thẽ ẏ loue thy
law (o Lord) ther is moch
peace, neyther is there ony
thynge that troubleth thẽ.



¶ The prayer of Kinge Aſa.

ii Parali.xiiii.

O Lord it is all one wyth the, whyther thou helpeſt, in fewe or in many. Helpe vs, O Lord, our God. For we hauynge our whole affiaunce & truſte in the & in thy name be come agaynſt thys multitude. Thou art the Lord our God, let no man therfore preuayle agaynſt the.

¶ The prayer of Kynge Joſaphat.

ii.Parali.xx.

In vs, oh Lorde, there is not ſo great ſtrengthe, that we may be able to reſiſt this great company, that commethe agaynſt vs. But whã we know not what to do, thã haue we none other refuge nor ſocour, but only to lyfte vp our eyes vnto the.

¶ Kynge Joſaphat to his Souldiours.

Beleue in the Lorde youre God, and ſo ſhall ye be withe-out all ieopardye. Beleue his Prophetes, and all thynges ſhalbe proſperous vnto you.

¶ To the right worſhypfull Syr Thomas Wyet Knyght, Theodore Baſille wyſheth long lyfe, cōtinual helth, and proſperous felicite.

I Thynke ther is no man ſo farre eſtraūged from ciuile humanite, whiche knowethe not, howe moche euery one of vs is endetted to his natiue coūtrey. For all be it the duty that we owe to oure parentes, kynneſfolke, frendes. &c, be great euē by the very lawe and inſtincte of nature, yet the det, wherewͭ we are obliged to oure contre, ſemeth to be greater and of moche more valour, than we maye at ony time be able to ſet ourſelues francke & fre from it. Our parētes onely gyue vs this groſſe, rude and mortall body. Our countrey doth

Howe greatly we are bounde to our countrey.

not only receaue and ioyfully ſuſtetate it, but alſo opulently adourne & garnyſh both that and the mynde wythe mooſt goodly and godly vertues. It engraffethe in vs the true knowledge of our ſelues, the feare of God, the loue of GOD and of oure neyghbour, the true fayth in Gods promiſes, the vnfayned obediẽce toward our ſuperious. It tylleth our hartes with the plough of paynfull diligẽce. It eradicateth all vnfrutefull wedes. It eiecteth all vnprofitable cloddes, and makethe the earthe of our hartes ſo fyne, pure, pregnãt, & fertile, that it is ready to receaue ony manner of good ſeed, that maye be ſowne therupon, and to produce innumerable encreaſe. It ſowethe alſo in the felde of our breſtes many precious ſeedes, as modeſte, grauite, gentlenes, honeſt behauour, affabilitie, comite, liberalitie, frugalitie, paci-

Our countrey is to be more regarded then our parentes.

What great cõmodities we receaue of oure countrey.

pacience, long ſufferaunce, moderacion, temperaunce, obedience, fortitude, magnanimite, iuſtice, equite, continence, humilite, erudicion, prudence, learnynge, wyſdome, probite of manners, wyth an whole ſee of good thynges mo. All this doth our countrey for vs thorowe the diligēt exercyſe of wyſe and ſage teachers. So that it may appeare ryght wel, men be not only muche endetted to theyr natiue countrey, but alſo allured vnto the loue and deſyre of the ſame euen by a certayne inſpiracion bothe of God and nature. For howe glad is an Engliſhe man beynge in Fraunce, Germany, or Italy or els where, to knowe by the tranſmiſſiō of mutuall letters, what is done in Englond, in what caſe the publique weale conſiſteth, how it proſpereth, howe Gods word is ſet forwarde, after what manner vertue is mayne-

Wyſe & ſage teachers profyt greatlye the comon weale.

How euery nacion delygteth in hys owne contreye.

tayned, and vice detected. &c. Agen, is not the Frenche man, Germayn, or Italion, beynge here in England verye deſyrous to knowe lykewyſe, what is done in his natiue contre?

The feruēt affectiō that ſome haue had to theyr contrey.

We reade of ſome, whiche, whan they were in ſtraunge places, where they wanted no kynde of pleaſures, deſyred rather to be at home ī theyr owne natiue countrey, and to eate beanes and drinke wyth hogges, thā to be in yͤ mooſt floryſhyng Realme in the worlde, & to ſyt at the tables of Kynges, Prynces and ſuch other terrene poteſtates, and to afflue w all maner of delicious meates.

Leo Byzantius.

To whom is it vnknowē, yͤ whā a certen noble mā called Leo Byzantius, was greuouſly accuſed of certen of the Citye, where he was inhabited, and lyke to be in daunger of death, and therfore councelled of diuers of hys frendes to fly into ſome ſtraung countrey, he came boldelye into the aſſembly, whyche conſulted about hys matter, and ſayde, O ye my Cytyſenſes I am counſelled to fly but certes I had rather be ſlayn of you, & ſo to dye amonge you, than once to make my ſelf captiue to ony ſtraung countrey. O valeaunt and courageous herte. O noble & prince lyke ſtomacke, O vnfayned louer of his natiue countrey. He choſed rather to be ſlayne although vnrighteouſly of hys contremen, and ſo to dy amonge them, than he woulde once departe oute of his natiue contre.

Sertorius.

The victorious Champyō Sertorius alſo, beynge in the warres or els wher, was wont to ſaye, that he had rather be at home in his owne countrey, and to be the mooſt baſe & vile Cytyſen of Rome, than beynge abſet to be Emperour of al ŷ worlde ſo ſwete a thynge is it for a man to in hys owne natiue countrey.

Thus ſe we how euery nacion is led euen of nature wyth ſuch an unſpeakable louyng affeccion towards his contre, as neuer dyethe, excepte paraduenture onye be of that peſtiferous and poyſoned nature, wherof one is, which beynge an Englyſhman borne, daunceth nowe lyke a R. P. Trayetoure in a Carnalles wede at Rome, & as a ſhameles mõſture abaſheth not to write, *Roma eſt mihi patria.*

The loue of oure countrey muſte nedes be great, ſeing that the graue, prudẽt, ſage, and wyſe gouernours of the publique weale heretofore in all theyr actes ſoughte nothynge ſo much as the proſperite and wealthe therof. What goodlye ſwete ſentences dyd they inſtille into the breſtes of theyr yongelynges euen from the cradles, to encourage them unto the loue of theyr countre? As theſe are:

Pugna pro patria. Mortem oppete pro patria. Dulce & decorum eſt pro patria mori. Fight for the coūtrey. Dy for the coūtrey. It is a ſwete & ſemely thynge to dye for the coūtrey. And as they taught other to do this, ſo dydde they ſhewe goodly & vertuous examples mooſt worthy imitaciō of theyr poſterite. For no kynd of perel dyd they refuſe for the ſafegarde of theyr countrey. No rytches, no ſubſtaūce, no poſſeſſions, no not theyr owne lyfe dydde they ſpare for to profyt theyr countrey. And thys maye we ſe done in ẏ Hiſtories, not only of the baſer ſorte but alſo of mooſt victorious Emperours, puyſſaunt Prynces, and noble Conſulles.

Notable ſentēces taught vnto yonge kynges in tymes paſt for the loue & defence of ther contre.

Kynge Codrus aſcertayned by ẏ infallible oracle of Apollo, that hys contre men the Athenians could by no means enioy the victory of theyr enemies, excepte he hym ſelfe were

Codrus, & hys noble acte

ſlayne in the batayle, came forth into the felde amonge the other warriours wyth a luſtye and valeaunte chere, fyghtynge wyth hys aduerſaryes couragiouſly. But in as much as it was not only knowē to ẏ Athenians, but alſo to the cōtrary parte what aūſwere was gyuen Codrus of Apollo, therfore ẏ enemies gaue a commaundement that no manne ſhould hurte the body of kynge Codrus. Whych whan he perceyued, he conueyed himſelfe out of the army. put of hys princelyke armours, clad hymſelfe lyke a cōmon Souldioure. and returned ſhortly into the hooſte where both manfully and wyllyngely he dyed, and by this menes ſaued his contre. O mooſt excellēt Prince worthy immortalite. O condigne ſpectacle for all rulars to beholde.

Kyng Codrus dyd ſet more by ẏ ſoffegard of his cōtry thā by hys own lyfe

Publius Decius.

A lyke thyng do we read of that noble Conſulle Publius Decius, which whych whā he ſawe his army greatly diſconforted and almooſt ſlayne, ſpoored vp hys horſe ſharply, and wͭ a valeaunt courage braſte into the myddes of hys enemyes army, wher after that he had ſlayne manye, and by hys valeaūce encouraged of new the hartes of hys Souldiours, he beynge greuouſly wounded dyed at ẏ inſtant, for the healthe of hys countreye, ſo that notwithſtandynge by his woundes, bloude and deathe the Romans gatte the victory, wherof before they dyd ſo much diſpayre.

A certen woman alſo amonge the Lacedemonians, caulled Gyrtias, whā ſhe herd ẏ Acrotatꝰ her doughters ſonne was greuouſlye woūded in the warres, yea and dead therof, aunſwered wyth a luſty harte and ſayd, whan he wente forthe vnto the enemies, was it ony other lyke, but that he ſhould dye, or els ſlay them?

Gyrtias.

It is more mery to heare that he is dead, as it was worthy hym, and the citye and his progenitours, than to lyue all hys lyfe lyke a daſtarde, and ſhewe no poynte of valeaũce. O hart more courageous, thã the feminine ſexe requireth. Grand mothers are wonte for the mooſte parte to loue theyr neuewes and childres chyldrẽ more tẽderly than ẏ very mothers. Yet this granddame Gyrtias lamẽted nothyng the deth of her neuew, but entierly reioyſed that he died ſo valeauntly in the warres.

A womã of Lacedemoni

Another womã of Lacedemony, after that ſhe had ſent forth fyue of her ſõnes vnto battaile, ſtode before the ſuburbes of the cytie, waytyngẽ what ſhould be the ende of the battell. In the meane ſeaſon came a certen man and ſhewed her that all her ſonnes were ſlayne. To whome ſhe ſayd, I dyd not demaũd this of the, O thou ſluggyſh ſlaue, but in what caſe the contrey ſtondethe. Whan he had aūſwered, that the contrey had gotten the victory, ſhe ſayd, oh than very well, I am glad that my ſōnes are thus dead. This noble woman dyd ſet more by the ſafegarde of her contrey, than by her priuate affecte towarde her chyldren.

Damatria.

Damatria alſo an womā of that nacion, ſlewe her owne ſonne at hys returne from the battell, becauſe he behaued hymſelfe lyke a cowarde in the warres, and dyd not fyght manfully for the wealthe of hys contrey. This ſemeth to ſmel barbaryke immanite, and to be to moche cruell, noetwythſtondyng it is a goodly example to ſhewe yͤ all mothers ſhulde deſyre no thynge ſo moche in theyr chyldren, as to haue them euermore bent to ſerue the publique affayres of theyr cōtrey, euē to yͤ very death.

The

Otho Syl-uius.

The Emperour Otho Syluius was determined at a certē tyme, I knowe not foꝛ what cauſe, to gyue ouer the regimente of his Empyꝛe. Many came vnto hym, and deſyꝛed hym very inſtantly, that he woulde not leaue of his imperial dignite, & ſo foꝛſake the commō weale, and the valeaunt company of noble warryours yͭ he had beſides other, among all one beynge but a Souldiour taken at aduenture, perceauyng that the Emperour perſiſted in his determinaciō, toke out his ſwerd & ſayd, O Emperour knowe thou, that we all are franckely encouraged thus to do foꝛ the. And ſtreyghte wayes he kylled hymſelfe. O luſty harte, & frāke courageous ſtomacke. Whom woulde it not animate to gyue hys lyfe foꝛ the health of his contrey, ſeyng ſo many goodly examples viuely deſcribed and lyuiſhly ſet foꝛth in hiſtories before his face? To meche brutall is he, that is not moued ẇ theſe mooſt memorable antique monumentes.

But yf I ſhoulde go forthe to rehearſe all the Hiſtories, whiche declare how greatly the feruent petie, the godly affeccion, & the reuerende loue toward the countrey hath ben euer eſtemed in times pa̅ſt of all gẽtle and naturall hartes, I ſhould cõpyle a worke moche longer than the Iliades of the Greke Poet Homere, yea I ſhulde not only farre excede ẏ limites of an epiſtle, but alſo onerate and ouercharge the reader.

But to make few wordes, euen the very ſame godly affecciõ owe we at this daye to this our natiue countrey Englond, that mẽ of olde time haue ſhewed vnto theyr countrey, except we be eſtraũged from all naturall humanite. And what ſoeuer

we ar no les boũde to our cõtry now than our aũcetours wer i times paſt oure Auncetoures haue done in tymes paſt, vnto the very ſame are we bound now lykewyſe. So that who ſo euer detrectethe & refuſethe to do for his countrey, what ſo euer lyeth in his power, is an vnnatural braũche, and a corrupte ſeed, vnworthy to enioye ony fruyte or commoditie therof, as I may adde nothing here vnto.

But all men haue not all gyftes, neyther can euery man profytte his countrey alyke. Yet oughte the ſtudious endeuoures and diligẽt employmentes of all menne, tend vnto this, that the commoditie of the publique weale and the helthe of the cõtrey ſhulde be ſought aboue al thinges. The rytche man wythe his rytches, the ſtrõge man w his ſtrength, the wyſe wyth his wiſdome, the polletyke with hys pollecy, the eloquẽ wyth his eloquẽce, the learned with hys learnynge, the Artificer wythe hys ſciēce, the plough mā wͭ his tillyng, and ſo euery man in his degre accordyng to hys knowledge ought to ſerue his contrey. For vnto thys doth the lawe both of God & nature bynde vs, the whiche to reſiſt is extreme impiete & playne wickednes.

how al mē oughte to profyte cōmon weale.

But if ony nacion be eſtraunged from the vnnatural affecciō toward theyr cōtrey, certes I thyncke Englonde, I meane the Inhabitauntes therof, maye iuſtly contende wythe ony cōtrey for the alienaciō of thys vice. It doth me good, yea it maketh me ſeriouſlye to reioyce euen at the very harte, to ſe howe glad my cōtre mē are to ſerue the commodities of this our countrey Englond. What ſo euer our mooſt excellent Prince, or ony in hys name commaundeth, it is wyth all reuerent feare and louynge expedicion accompliſhed. No

The hartye affeccion of Englyſh mē toward theyr countrey.

man grutcheth, no man muttereth no man thyncketh the precepte vnrighteous, nor the burden heuy, ſo feruente a loue do they beare vnto theyr countrey. All with one cõſent employe theyr endeuours to ſatiſfy euen vnto the vttermoſte of theyr power the imperiall precepte of the kynges mooſt royall maieſte. This hath Gods word wrought in them, ſo myghty and frutfull is ỹ ſwerde of the ſpirite. Thanckes be to God for it. The Lorde of heauen myghte graunt, that it may longe proſper, yea & floriſh in this Realme of Englond. So maye we be ſure neuer to be wͭout his diuine blyſſyng. Lorde let it ſo come to paſſe.

How greatly gods word hath profyted the comõ weale of Englond.
Ephe. vi.

It wyl not eaſly be beleued, after that ỹ kynges graces letters were delyuered nowe of late to certayne Gentyll mẽ in this Coũtye of Kent for the preparaciõ of certẽ men apte

The Gẽtlemẽ of Kent.

for the warres, howe expeditely his graces pleaſure was accomplyſhed in euery condicion. The Gentyl mē (all other buſineſſes layd aſyde) immediately prouided theyr tofore appoynted nomber of men, arrayenge them wyth decēt martiall armours ſo that nothyng wāted, but all thinges ſet at ſuch a ſtaye, that they receyuyng premonicion of very lytle time, are redy at al houres to bring forthe theyr men apte & redy for the warres.

The cōmōs of Kent.

Agen the men, which were preſt to go vnto the warres, it is almoſte incredible to ſe & perceaue what alacrite & quickeneſſe of ſpirite was in them. They ſemed to be ſo deſyrous to defend theyr countrey, that they in a manner neglected theyr domeſticall trauayles, theyr priuate buſineſſes, not much eſtemed ther dere wyues and ſwete chyldren, no nor yet theyr owne lyues, ſo that they myght in ony poynte do good to the publique weale of Englonde. Whā I ſaw this valeaunt courage in thē and perceaued theyr vnfayned affeccion & loue toward theyr countrey, Lorde God, wyth how great admiracion and ſtupore was I affected & ſtriken? My ioye was ſurely greater thā I cā here expreſſe, to ſe thys faythfull obedience in them toward the Kynges graces maieſte, this feruent loue towarde theyr countrey, this harty affecte toward yͤ cōmō weale of Englonde. And I doubte not, but that lyke obeyſaunce and promptitude was alſo foūd in other places of this Realme.

The good mynd & feruēt affectiō of yͤ Author towarde his countrey.

These thynges thus done, I began to thynke with my ſelfe on this manner, Lorde God, vnder how vnfortunate ſtarre was I borne, that am endewed nether withe wyt, pollecy,

lecy, valeaunce, ſtrength, wyſdome, rytches, or ony other thynge, wherwythe I maye do good to my countrey, as other men do. The vayne of my wytte is barren, my pollecye is groſſe, my valeaunce is nothynge, my ſtrength is lytle, my wiſdom is baſe, my riches are not worth a Gally halfe peny beſydes a few bokes & a lytle ſlender apparell, Alas what ſhall I do? Shall I ſhewe my ſelfe in no poynt thanckefull to my coũtrey? Shal other men ieopard both theyr lyues and goodes for the ſafegarde of the publique weale, and I in the meane ſeaſon do nothynge? Shall I be founde an vnnaturall braũche and a corrupte ſeed? It ſhameth me to lyue, and I maye ryght well recount my ſelfe mooſt miſerable, ſeynge I am conuecte into ſuche vnfortunate ſtate, that I am able by no meanes to do that for my coũ trey in acte, whiche my mynde coueteth in wyll.

At the laſt I remembred yͤ poore wydowe of yͤ Goſpel, which althogh ſhe were not able to caſt into yͤ treaſury ſo muche as the rytche mē dyd, yet offered two minutes & ware accepted for her good wyll. I called alſo vnto remembraunce, howe gentylly king Artoxerxes, with diuers other were wont to receaue baſe, ſiple, homely & cōmon gyftes of theyr ſubiectes, & to gyue them rewardes worthy a Price for theyr good wyll. Whan I perpēded theſe thynges wͭ my ſelf it encouraged me to do ſome what (althoughe yͭ ſome what maye ryghte well be recounted ſome lytle nothyng) that I may ſhew my ſelfe not altogither vnworthy the beneficence of my countrey. And for as muche as I haue bene trayned vp from my cradles in the court of La-

Luke xxi. The poore wydow of yͤ Goſpell.

Kyng Artoxerxes.

dy Mnemoſyne & her doughters, & exerciſed in the wraſtlynge place of Apollo (althogh I maye iuſtly ſeme to haue bene there but a vayne gazer and ydle ſpectatour) I thought it not vndecente accordynge to my profeſſion of letters to bryng forthe ſome litteral lucubraciō which beĩg diligentely red and followed of my coūtremē, ſhoulde not be altogither vnfruytfull to our cōmon coūtrey. I haue therfore in thys tumulte & noyſe of warres compyled a certen lytle Treatyſe, entitled, The Defēce of peace, not vnworthye the readynge chefely at this tyme. In it I haue declared in howe pitefull caſe ẏ chriſten publique weale conſiſteth almooſt vniuerſally. I haue ſhewed alſo what is the cauſe of theſe cruell warres, that reygne nowe almooſt thorowe out the whole worlde, & by what meanes they maye be ceaſed.

Mnemoſine is fayned of ẏ Poetes to be ẏ Mother of the nyne Muſes, and ſoundeth in Engliſh memory or remembraūce, becauſe Memory conſerueth & maintayneth learnyng, & not only obtayneth it.

The contentes of thys boke.

,, I haue furthermore openned after
,, what manner we maye get the vic-
,, tory of our enemies Agayne I haue
,, ſhewed howe yͤ Souldiours ought
,, to behaue them ſelues bothe whan
,, they go to yͤ warres, and whan they
,, are in them, that GOD maye be on
,, theyr ſyde. Moreouer I haue decla
,, red, howe they that tarye at home,
,, oughte alſo to behaue them ſelues,
,, vnleſſe that for theyr iniquite & vn-
,, ryghteous behauoure God forſake
,, our army. Finally I haue here opē-
,, ned how chriſten men ſhall returne
,, frō the warres after they haue got-
,, ten the victory, and on what man-
,, ner they ſhall behaue them ſelues, yͭ
,, theyr countrey may enioye peace &
tranquilite euer after,

Si quis loquitur ut ſermones Dei loquatur.

All theyſe thynges haue I done in this lytle treatyſe followyng, accordyng as I truſt, to the vayne of the holy ſcripture And as gladly as

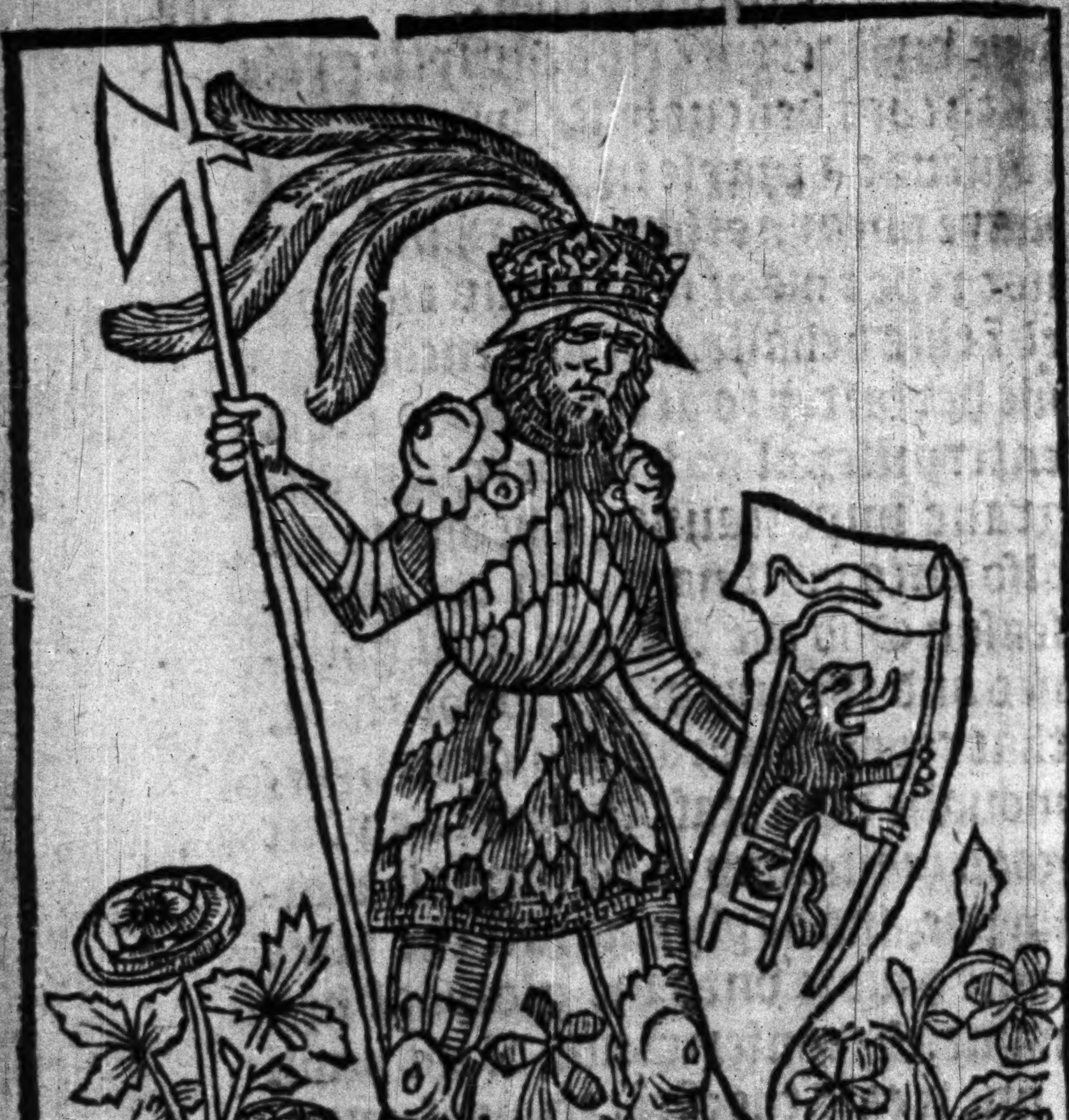
I haue compiled this ſhorte worke, ſo gladly would I haue done ony other thynge for the incolumite and ſafegarde of my countrey, yf it had lyghten in my power. Uerely let all men beleue me, if my rytches & wiſdome had bene equall withe Salomons, yf my pollecy & ſtrengthe had bene lyke with Sãpſons, I woulde no leſſe hartelye haue employed thẽ all for the wealthe of my countreye, than I haue beſtowed my labour in ſettynge forthe this lytle treatyſe. But whan I maye not do ỹ one, let it ſuffice that I do the other. The poet ſayth. *In magnis uoluiſſe ſat eſt.* Nether is he altogyther ingrate & unkynd, which for his puiſſaũce maynly cõtẽdeth to ſhewe hymſelfe thãkefull and kynd agayne, although his acte at all tymes doth not greately aunſwere his good wyll. Notwythſtandyng I truſt, yf thys my worke be

Propertius

The profyt of this treatyſe.

be diligently reade, marked and followed, it ſhall not onlye declare my honeſt and naturall harte towarde my countrey, but alſo teache men a more godly faſhiō in the warres, thā hathe bene hytherto vſed of many. I praye God, it maye brynge forthe no leſſe frute, than I haue entēded. But this my labour what ſo euer it be I offer to your ryght worſhypful maſterſhyp, both becauſe ye are one whom God aboue many other hath endewed wͭ mooſt goodly qualities, worthye the renowne of worſhyp, & apte for the godly adminiſtraciō of the publique weale no leſſe in ẏ perfecte knoweledge of the diuerſite of Languages, than in the actiuite of martiall affaires, & alſo for as much as ye haue euer hytherto earneſtely embraſed not only the ſtudies of humayne letters, but alſo ẏ graue exerciſes of diuine litterature, truſtīg ȳ ye wyll accepte this my lytle gyfte with that beneuolence, whych al mē cōmende & prayſe in you. If I ſhall maye obtayne this, it ſhall not only not repēt me of my labour employed ī this behalfe, but alſo encourage me hereafter to attēpte ſome other enterpriſes of no leſſe weyghtye and graue importaunce, & dedicate thē alſo vnto your name. In the meane ſeaſon God the Author of all goodnes and the myghty ſhelde of them, that repoſe theyr affiaunce in hym, mought vouchſafe to preſerue your good maſterſhip in continuall worſhyppe, and dayly encreaſe the ſame more & more vnto the glorye of hys name, the conſeruacion of the publique weale, the cōtētacion of your good mynde, & the cōforte & ioye of ſo many as vnfaynedly loue you.

AMEN.



The true defence of peace.

I Thynke ther is no mā, that hathe the Chryſten fayth dwellyng in his harte, and looketh for another worlde after this lyfe muche more blyſſed, welthy & quiet thā this is, but that beleueth aſſuredly that thende of this mooſt miſerable & wretched worlde with

The end of thys worlde wyth all the vaine pōpe therof is at hande with all the vayne pompe and pompous vanite therof is at hande, at the leeſt not farre of, as ẏ holy ſcriptures teſtify in many places. For yf we ſearche the diuine volumes diligently, & ponder what tokens ſhall immediately go before the day of iudgement, we ſhall haue a iuſt occaſion to thinke and vndoubtedly to be perſwaded, that the vayne glory of this ſynfull world, yea the world it ſelf is at ẏ latter age, & redy as they ſaye to be buried & wrapped vp in ẏ floud of Lethe. Among all the other tokens & ſignes of the daye of iudgement, whiche are to many for to rehearſe at this preſent, doth not our moſte merciful ſauiour Jeſus chriſt in the Goſpell of Mathewe declare, that we ſhall heare of wōderful battels, & that naciō ſhall ryſe agaynſt nacion, & kyngdome agaynſt kyngedome, and that there ſhall be peſtilē

Mat.xxiiii.
Marc.xiii.
Luk.xxi.

1.Joan.ii

Leth in greke ſoundeth forgetfulnes in Englyſh.
Mat.xxiiii.

ces, honger and earthquakes in all places, agen that the faythfull preachers of Gods word, & the true chriſten men ſhall be greuouſly afflicted ponyſhed, troubled, hated of all nacions, yea and cruelly ſlayne for his names ſake. As I maye leaue of to ſpeake of the extreme peſtilences, of the feruent honger, & terrible earth quakes, wherwythe dyuers londes now of late haue ben greuouſlytroubled, & yet are not fre from them, as I maye alſo ſpeake nothyng of yͤ tyranicall perſecucion, the vngentle ☞ handlyng, the cruell empreſonment the bocherlyke ſlayeng both by fyre ſweard, water, hempe, famin, ſecret murther, &c. of the true prechers of Gods worde & of the other faythful Chriſtians, whiche haue boldly and gladly offered them ſelues vnto the very death for the glory of God and the name of his ſonne Jeſus Chriſt

The miſerable ſtate of this world.

for

The true defence for a wytnes agenſt the popyſh kingdome & all theyr wycked doctrine.

The abundās of warres at thys tyme.

Ambiciō of Prynces

What incomodities do aryſe of the warres now a dayes.

What fears & cruell warres reygne now almooſte in euery place thorow out the worlde? Howe many forren Princes do inuade now a dayes one anothers Realme? What ambicion occupyethe the hartes of temporall rulers, which meueth them both w̄ ſwerde and fyre vnmercifully to deſtroye the iuſt & ryght poſſeſſions of other, that they alone as Gods may reygne in thys worlde? Dothe not ẏ Prince recount himſelfe mooſt happy, whych wyth al kynde of violēce agaynſt all equite and iuſtice canne mooſt dilate & enlarge his Empyre & dominiō? Thus is the chriſtē publique weale rēt & torne, & miſerably defloured. Thus is all good order chaſed awaye out of the boundes of Chriſtendome, Thus is ẏ ſtudy both of diuine & humayne letters vtterly neglected & ſet nought by. Thus is iuſtice and all kynd of humanite exiled, & in theyr ſtede is entred vnpunyſhed robbery, cruell thefte, inſatiable ſpoylynge of other mennes goodes, & an whole ſee of barbarous & beaſtlyke manners. To conclude, thus is it com to paſſe, that we haue ſcaſely ſo muche as a ſteppe of true godlynes lefte among vs, into ſuche miſerable caſe are we fallen in theſe perillous & latter dayes, accordyng to the prophecy of Chriſt. Who lamenteth not to heare theyſe thynges? Whoſe herte dothe not tremble and ſhake euen as the quakynge flames of Aetna, to remēber this great calamite & greuous miſery of yͤ Chriſten publique weale? What man is ſo farre eſtranged from all naturall humanite & tender compaſſion, that wiſheth not rather to be out of this wretched worlde, than to beholde ſo

Math. xxiiij.

dolorous ſyghtes & pitiefull ſpectacles? O the vnſpeakeble wretchidnes of thys world. O the infinite cares & innumerable troubles of thys poore lyfe. O the madnes of mortall men, which conſyder not theſe thinges, but lyke brute beaſtes go forthe to followe theyr ſenſual appetites & beaſtlyke pleaſures. Certes the ſtate of thys world requireth not delicious fare, but continual faſtyng, not gorgious apparell, but wearynge of ſackeclothe, not annoyntyng wyth ſwete bawmes, but ſprynckelyng wt aſhes, not reſtyng in ſoft fether beddes, but lyeng vpon the hard grounde, not laughyng, but mournynge, not ieſtyng but lamentyng, not ſcoffing but waylyng, not wanton wordes, but feruente prayers, not playenge at the dyſe & cardes, but continuall meditacion in the lawe of our Lord GOD, not heapyng vp togyther of

Mark well. What ẏ ſtate of thys world requireth.

worldly poſſeſſions, but the glad diſtribucion of them to the poore mēbers of Chriſt, that we may be rich in the lyuyng God, and haue al our truſt & confidence in hym. Wo be to them that laugh at theiſe thynges. Wo be to them that ſeke not vnto yͤ vttermoſt of theyr power to redreſſe theſe pitefull enormities of the chriſten publique weale. Wo be to them that ſaye, peace, peace, all is well, al is well, and conſyder not that a finall deſtruccion is at hand, if we correcte not oure ſynnefull manners ſhortly, & amend our wycked lyues. Clenſe your handes O ye ſynners, ſayth S. James, & pourge your hertes O ye wauerynge mynded. Suffer afflictions, ſorowe ye and wepe. Let your laughter be turned into mourning. Go to now ye rych men, wepe & howle on your wretchednes that ſhal come vpon you. Ye prieſtes

1. Tim. vi.

Iaco. iiii. b

Rychmen.

and miniſters of the Lord mourne,
Joel.ii. Preſtes wepe, lamente, and ceaſe not to crye
both day & night vnto God on this
manner: Be fauourable, O lord, be
fauourable to thy people. Let not
thyne herytage be broughte to con-
Pſa. lxxiiii fuſion, leeſt the Heathen be Lordes
therof. Wherfore ſhould they ſaye a-
mong ẏ Hethen, wher is now theyr
God. For ſurely ſurely we had ne-
uer more occaſiō to mourne, lamēte
& bewayle our miſerable lyuynge, &
to pray to God for a redreſſe of theſe
miſerable enormities, wherwith we
are greuouſly oppreſſed thē we haue
at this preſēt day. As I maye ſpeke
The prayer of ẏ Author for Englōd nothynge of Englonde, (whome I
mooſt hūbly beſeche God graciouſly
to preſerue ī proſperous eſtate, and
alwaye to gyue her a gloryous and
triumphāt victory ouer her enemy-
es) howe are other forren kyngedōs
miſerably vexed wythe contynuall
warres.

warres? How are ẏ goodes of ẏ faithful ſpoyled among them? This alſo oughte to moue ony true Egnlyſhe hart to haue pitie ⁊ compaſſion vpō the Chriſten brothers, dwel they neuer ſo farre from vs, ſeyng that we be knytte togyther in one fayth, initiated withe the ſame miſteries, profeſſe one God and one kynd of religigiō, hope to be ſaued by one menes, that is to ſay by the mooſt precious bloud of our ſauiour Jeſus chriſt. &c Whyle we haue time, ſayth ſ. Paule let vs worke good towarde all men, but chefely toward them, that be of the houſholde of faythe. As I maye ſpeake nothyng of the diſcēciō amōg chriſten Princes, (which is a thyng more dolorous than can be ſufficiētly lamented whoſe hart doth it not make to faynte, yea plenteouſlye to blede for to cōſyder how greuouſlye ⁊ wythout all mercye the people of

Of forren kyngdoms.

Gala. vi

Chriſt in many places be mooſt cruelly inuaded, handeled, led captyue, miſerably intreated, empreſonned, ſlayne, murthered, and all theyr goodes ſpoyled, brent & taken awaye of that mooſt ſpytefull & Nerolyke Tiraunt ẏ great Turke, that mortall enemy of Chriſtes religion, that deſtroyer of the chriſtē faythe, that peruerter of all good order, that aduerſary of al godlynes & pure innocency. To whome is it vnknowen how lyke an inſatiable ambicious Tyrāt he goeth forth dayly more & more to enlarge his Ethnyſh kyngedome, to ſet forth the glory of his Mahumet, to deface the honour of our Lord ẏ alone and true God, to obſcure the vertue of hys word, to hynder ẏ promocion of Chriſtes Goſpell, yea and vtterly to extynguiſh & quenche the fayth of Chriſt, that the glory maye be gyuen to his Mahumet alone, &

The Turkes crudelite.

that

yͭ his furious tyranny may reygne vniuerſally thorowe out all yͤ world and make menne lyke bruyte beaſtes to do after his pleſure in al thinges vnto yͤ vtter diſhonour of God, & the damnacio̅ of ſo many as leane to his mooſt diuellyſh commaundementes: Hath not his fears and furious tyranny gone thorowe out al Aſia, Grece, Illiria and Thracia, wͭ diuers other Regions: Hath he not there both deſtroyed theyr churches and ſhewed ſuche crudelite amonge the̅ as was neuer heard: What ſhall I ſpeake of Hungarye, ſometyme a floryſhynge and noble Realme, but now moſte miſerably aſſayled, inuaded, yea and in many places therof pitouſly oppreſſed bothe by ſweard and fyre of this mooſt cruell enemye of Chriſtes religio̅: I paſſe ouer many other Empyres and Kyngedoms whyche alſo haue taſted of hys furi-

How greatly yͤ Turke hath preuayled.

Of hu̅gary.

The miſery of Chriſten mē vnder ÿ Turkes dominion

of his tyranny and lyonlyke crudelite. And who is able to expreſſe ether by tonge or penne how miſerable a lyfe the Chriſtians lyue vnder the dominion of this Turkyſhe Tyraunte? Alas is it poſſible, that he ſhould be a frende & mercyfull rulare to men of the chriſten religion, ſeynge that he is an enemy to vs both in name, dede, lawe, profeſſiō, kynd of religiō, maners, ordināces. &c. Surely ſurely Chriſten men wᵗ hym are in worſe caſe, thā brute beaſtes are with vs.

The Turkes letters to ÿ kyng of Polonia

Doth not he wrytyng to the kynge of Polonia, threate in his letters, ÿ he wyll yoke his fatte preſtes in the plough, & make thē to tyll his land? If he handleth them on thys wyſe, whom we haue in ſo hygh eſtimaciō for the miniſtryng of the holy miſteries, what is than to be thought of the baſer ſorte of the Chriſtians. O Lorde be mercifull to vs, I am ſure he wyll ſcaſely thynke them worthy to take the breathe of the ayer.

Who ſeethe not nowe, howe miſerable the ſtate of the Chriſtiannes is, vnder this mooſt cruell Tyraunte, whiche not withſtandynge hath exalted & encreaſed his myghte aboue all Chriſten Monarchies or Empyres: And it is to be feared, ſeynge he hath ſuch proſperous ſucceſſe & tryumphant victories agenſt the Chriſtians, that no naciō ſhall be able to reſiſt and wythſtonde his tyranny, excepte there be ſome godly remedy found ſhortely. For al thynges proſper ſo well wythe hym, that no man nedeth to doubte, but that he is the ſcourge of God to ponish vs for our wycked and abhominable lyuynge, whiche without all ſhame is at this daye vſed amonge vs.

The Turk is ẏ ſcourge of God to ponyſh vs for our abhominable lyuyng.

Thus ſe we in what ſtate ẏ chriſten publique weale ſtondeth, yea rather

ther lyeth, & is troden vnder foote. Let vs nowe behold, what the occaſion of it is, and by what meanes it may be repayred & brought agayne nto the priſtine beauty & olde glo- , that we hauing the victory of all r enemies maye with one accorde ynge perpetuall prayſes to ẏ name of our Lord God. Amen.

The cauſe of warres.

What the occaſiõ of all theſe cruel warres is, wherwith we are ſo miſerably oppreſſed, it may eaſly be p̃ceaued by Hiſtories of the holy ſcriptures. For verely ſo ofte as I põder this matter wͭ my ſelfe, me thynke I ſe more clerely than the Sonne, ẏ as the only accaſion of Goddes bliſſyng is, the true worſhyppyng of hi and the followynge of his worde, ſo lykewyſe the alone accaſion of hys curſynge, that is to ſaye of his plages, whyther it be by ſwearde, peſtilence or hõger (for by theſe thre way es God is wonte to ponyſſhe the wickedneſſe of his people) is Idolatrye, ſtraung worſhyppyng of God, deſpiſynge of his worde, kyllynge of the true preachers, ⁊ wycked lyuynge. Do not the diuine Hiſtoryes ſhewe euidẽtly, that ſo longe as the people of Iſrael obeyed God, ſerued him accordynge to his worde, harkened to hys preachers, walked in his wayes led a pure and innocẽt lyfe, they enioyed all kynd of felicite ⁊ pleaſure, and euer gat the ouerhande of theyr enemies. Howe dydde the publique weale of Iſrael floryſſhe vnder that mooſt noble Captayne ⁊ victorious Prynce Ioſue? What kyngdom did they inuade and not ſubdue? What dyd they take in hand, and brought not vnto fortunate ſucceſſe ⁊ proſperous ende? Howe came thys to paſſe, by theyr owne pollecye, wytte and ſtrength? Na verely. For they diſpay-

By ſwerd peſtilẽce or honger, god ponyſheth yͤ wyckednes of his people

Publique weales proſper ſo long as god is honored accordyng to hys word, and yͤ people leade a godly and innocẽt lyfe dispayred of theyr owne ſtrengthes and ſayde, we are not able to go vp „ agaynſt the people, for they are ſtrõ„ger than we. They are mẽ of a great „ ſtature, yea we are lyke greſhoppers „ in cõpariſon of them. It was God that dyd fyght for them. God ſlewe theyr enemyes. God gaue them the victory, and brought them into the poſſeſſion of that londe. Feare not ỹ people of that lond, ſayde Joſue, for they are but breade for vs. Theyr ſhylde is departed from them, & the Lorde is wythe vs, feare them not therfore: The Lorde youre God, he ſhall expell and caſt them out before you, and ye ſhall conquere theyr londes as the Lorde youre God hathe ſayde to you. One of you ſhall chaſe a thouſand, for the Lord youre God he fyghteth for you.

Num. xiii xiiii.

God ſleath ỹ enemies & gyueth ỹ victory

Joſu. xxiii

But howe came it to paſſe, that they proſpered on thys wyſe, & had

God ſo on theyr ſyde, that nothyng was able to preuayle agaynſte thẽ: merely becauſe they dyd abyde ſted faſte in the lawe of the Lorde. They ranne not an whorehuntynge after ſtraung Goddes. They dyd ſtycke faſte vnto ỹ Lorde theyr God. They harkened to his faythfull prechers. They worſhypped & ſerued hym not after theyr owne fãſy, but accordĩg to the preſcripte of his holy worde. They ſought hys glory in all thynges, and wrought accordyng to hys holy wyll. So came it to paſſe, that they were made bleſſed & fortunate of God.

Why ỹ Iſrael was proſpered ſo greatly in [illegible]

Agayne in the boke of Judges & of Kynges, do we not ſeen thẽ that ſo longe as the Iſraelites walked accordynge to Gods worde, they proſpered and floryſhed aboue all nacions, and whan they fell vnto Idolatry & wycked lyuynge, that god ſtored vp ſome Tyrát, which oppreſſed thē w cruell battell, ſheddyng theyr bloud, & ſpoylyng al ẏ they had: Nether dyd God ceaſe thus to punyſhe thē, vntil they fel to repētāce, knowledged theyr faultes, amended theyr wycked lyuyng, & became faythful to ẏ Lord. Moreouer what was ẏ cauſe that ẏ God at the laſt ſuffered the Iſraelites to be led awaye captiue into Babylon by the kynge of Caldey, the yong men to be ſlayne w ſwerde in the holy Teple, yea neyther yonge man nor mayden to be ſpared, neyther olde man, neither yet ſo muche as him ẏ ſtouped for age, al ẏ veſſels of ẏ houſe of God both great & ſmal & the treaſures therof, & ẏ treaſures of the kyng & of his Lordes to be caryed to Babylon euery whytte, the houſe of God to be burnt, the waulles of Ieruſalem to be broken downe, & all the places therof to be burnt

Marke ẏ Iſ-
raelites pro-
ſpered ſo
greatly in
tim[illegible]
ii. Pa. xxvi

wyth fyre and all the goodly ſtuffe therof. What was ẏ occaſion, I ſay, that all thynges wente thus to hauocke wout mercy? Forſoth ẏ ſcripture ſayth, theyr kynge Sedechias fyrſt of all dyd that, which diſpleaſed ẏ Lord. He hũbled not hĩſelfe before Ieremias ẏ Prophet at the mouthe of the Lorde, but was ſtyffenecked & harde harted to turne vnto ẏ Lorde God of Iſrael. All the rulars alſo of the preſtes wyth ẏ people treſpaſſed apace after the abhominacions of ẏ Hethen, & polluted the houſe of the Lorde, which he had halowed in Ieruſalem. And the Lord God of theyr fathers ſent to them by hys meſſangers, ſendynge them betymes, for he had compaſſion on his people and on hys dwellyng place. But they mocked the meſſangers of God and deſpiſed theyr wordes, and miſuſed his Prophettes, vntyll the wrath of the

Kyng Sedechias wolde not heare ẏ Prechers of God, but folowedde his owne fantaſy, and therfore both he & his people were led captiues to Babylon.

Lorde ſo aroſe agaynſte hys people, that it was paſt remedy.

Here ſe we agayne that the occaſiõ of this miſerable captiuite, whiche yͤ Iewes ſuſtayned, was bicauſe they receaued not the Prophettes, harkenned not to Gods worde, but folowed theyr owne fãtaſies, wroughte that whiche was good in theyr owne ſyghte, and lyued after theyr owne ſẽſuall & beaſtlyke appetites.

The finall diſtruccion of yͤ Iewes.

What ſhall I ſpeake of the finall deſtruccion of the Iewes at Hieruſalẽ after Chriſtes aſcenſion? What was yͤ cauſe of that theyr greuous miſery and vnoutſpeakable calamite? Was it not becauſe they crucified the ſonne of god, deſpyſed his doctrine, ſlewe his Apoſtles, walked after theyr owne tradicions, followed theyr olde wycked forfathers, lyued all in pleaſure, regardyng nothyng the threatenynges of God. &c?

Howe chaunced it, that the mighty Monarchies or Empyres of the Aſſyrians & Grekes, which floryſhed not only wyth all kynd of temporal rytches, but alſo wyth mooſt excellent & learned wyttes, are nowe ſo miſerably oppreſt of the Turkes tyranny? Was not theyr diſobedience to Gods word cauſe therof, & theyr wycked lyuynge more laſciuious & wantõ, than that effeminate kyng Sardanapalus?

The Aſſyrians and Grekes.

Howe came it to paſſe, that the Rhodes euen in our tyme is ſubdued of the aforſayd Tyraunt, turned from Chriſt vnto Mahumet, from the chriſten religion vnto the Turkiſh profeſſion? Was not ſuperſticiõ Idolatry, Hypocriſye, fayned holynes, colored chaſtite, that is to ſaye, fylthy whoredome, ſtinckyng fornicaciõ, vncleane aduoutry, diſſolute lyuing, &c. cauſe therof? If we rõne

The Rhodes.

Colored chaſtite, what it is

thorow oute all the hiſtories bothe holy & prophane, where it is entreted of warres, we ſhall fynde that ỹ contempte of Gods worde & wicked lyuyng are the only occaſions, that ſuch bloudy battels and cruel warres haue at ony tyme bene ſtoored vp. For God is a ryghteous Lorde. & a longe ſeaſon prouoketh he vnto repentāce. If there followeth none amendment, than ſtoreth he vp one Tyraūt or other to take vengeaūce on vs, to ſhed our bloud, to oppreſſe vs wyth ſwerd, to kyll our wyues ſonnes and doughters, to conſume wythe fyre all that euer we haue, to make oure kyngdoms deſolate, & at ỹ laſt vtterly to roote vs out of this world, that hys name thorowe oure abhominable lyuynge may no more be blaſphemed, rayled vpō and euell ſpoken of. If ye wyll be obediēt and heare me, ſayth God by his prophet ye

Beholde and marke the propertie of god, toward ſynners.

Eſaye.i.

ye ſhall eate the good fruytes of the earthe. If that ye wyll not, but prouoke me to anger, ſurely the ſwerde ſhall deuour you, for the mouth of yͤ Lorde hathe ſpoken it. Agayne, my people is ledde captiue, and brought into bondage, becauſe they haue no knowledge. And theyr noble menne haue dyed for honger, and theyr army haue peryſſhed for thyrſte. They haue caſt awaye the lawe of yͤ Lorde of hooſtes, ſaythe the Prophet, and haue blaſphemed the word of the holy one of Iſrael. And therfore is the wrath of the Lorde kyndled agaynſt his people, and he ſhaketh his hande at them, yea he ſhall ſmyte ſo, that yͤ hylles ſhall tremble. And theyr karkaſes ſhall lye in yͤ open ſtretes lyke myer. &c. Alſo in another place, thou ſhalte be deſolate, becauſe thou haſt forgotten God thy ſauioure, & haſt not remembred thy ſtronge helper.

Eſaye. v.

Ignorancye is cauſe of al euyl chaũces.

Eſaye. xvii.

Therfore ſhalte thou plante a fayre plante, & graffe a ſtraunge braũche, but in the day of herueſt, thou ſhalte reape an heape of ſorowes & miſeryes.

Eſay.xxx

Agen, theſe people are obſtinate, they prouoke me vnto anger, they are lyenge chyldren, and euen ſuche chyldren, that wyl not heare ỹ lawe of God. They ſaye to them that ſe, ſe nothyng, and to the ſouthſayers, tell of nothynge for to come, if it be eyther good or honeſt, but ſpeke pleaſaunt thynges vnto vs, and preach vs falſe thynges. Tread oute of the waye, go oute of the path, turne awaye the holye one of Iſraell from vs. Therfore thus ſayth the holy one of Iſraell, for as moche as ye haue caſt awaye this worde, & haue conforted youre ſelues wyth power and nymblenes, and put youre cõfidence therin, therfore ſhall ye haue this miſchefe agen for your deſtruccion

Dic nobis placentia.

Vaine is ỹ confidẽce in martial affaires.

cion & faull, lyke as an hygh waull, that falleth becauſe of ſome ryfte or blaſt, whoſe breakyng cometh ſodenly. And your deſtrucciō ſhall be lyke as an earthen potte, which breaketh no man towchynge it, but breaketh ſo ſore, that a man ſhall not fynde a ſheuer of it to fetch fyre in, or to take water with all out of the pytte. For the Lord God euen that holy one of Iſrael hath promiſed thus. Alſo in another place, who ſuffred Iacob to be troden vnder foote and Iſrael to be ſpoyled? Was it not yͤ Lord hym ſelfe agenſt whom we haue ſynned? We had no delyghte to walke in his wayes, neyther were we obediēt to his lawes. Therfore hath he poured vpon vs his wrathful diſpleaſure & ſtraunge battell, which makethe vs haue to do on euery ſyde yet wyl we not vnderſtond. He burneth vs vp, yet ſynketh it not into our hartes.

Eſay.xli.

Jere.ix.

The Prophet Jeremy alſo ſayth, what man is ſo wyſe to vnderſtonde thys? or to whome maye the worde of the Lordes mouth be ſpoken, that he maye ſhewe, wherfore the londe is peryſhed ſo, & burnte lyke a wyldernes, ſo that no man gothe thorowe?

Why al thīges decay among vs.

Yea the Lorde hymſelfe ſayde: Bycauſe they haue forſaken my lawe, yͭ I gaue them, & haue not hearde my voyce, nor yet walked therafter, but followed yͤ wickednes of theyr owne hartes, & ronne after ſtraūge gods, as theyr fathers taughte thē: Therfore thus ſayth the Lorde of hooſtes the God of Iſrael: Beholde I wyll fede this people wyth wormwode, & gyue them gaull to dryncke. I wyll ſcatter them alſo among the Hethē, whome neyther they nor theyr Fathers haue known. And I wyl ſend a ſwearde among them to perſecute them, & neuer leaue vntyll I bryng

Iere.xxvi.

them to nought. Itē, yf, ye wyll not obey me, ſayth the Lorde, to walke in my lawes, whiche I haue gyuen you, and to heare the wordes of my ſeruauntes the Prophettes whome I ſent to you riſyng vp tymely, and ſtyl ſendyng: If ye wyll not folowe them, I ſaye, than wyll I do vnto this houſe, as I dyd vnto Sylo, & wyll make this cytye to be abhorred of al the people of the earth.

The deſpyſyng of goddes worde, & wycked lyuyng cauſe all theſe plages.

Thus ſe we not only by hiſtories but alſo by manifeſt textes of ỹ holy ſcripture, that the deſpiſynge of Gods worde and the diſſolute maner of lyuynge is the occaſion of all the greuous and fearce plages that God poureth vpon vs. And we nede not doubt, but theſe very ſame thinges are euen at this daye the fountayne and head ſpryng of all the ponyſhmentes that God lay vpon vs. For euen as it was in the tyme of ỹ

A compariſon betwene yͤ olde world and ours.

olde Jewes, euen ſo is it now in the worlde. They hated Gods word thā euen ſo do they nowe. They perſecuted the Prophettes & true prechers of Gods verite, euē ſo do they now. They mayntayned the wicked tradicions of theyr forefathers, euen ſo do they nowe. They eſtemed theyr owne imaginacyons aboue Goddes worde, euen ſo do they nowe. They preferred theyr owne actes, lawes, decrees, conſtitucions, &c, aboue the ordinaunces of God, euen ſo do they nowe. They coulde not abyde theyr wycked lyuynge to be reproued, no more can they do now. They hated the lyght of Goddes word and loued to walke in darkeneſſe, euen ſo do they nowe. They lyued in all kynde of wycked abhominacion, euen ſo do they now. Theyr men of law for lucres ſake mayntened falſe matters contrary to equite, euen ſo do they nowe. Theyr officers of the commōweale dyd not be haue them ſelues vprightly in matters of controuerſy, but polde & pyld all yͤ they might coume by, euē ſo do they nowe. Theyr Preſtes were all gyuen to couetouſnes euen from the hygheſt to the loweſt, yea they were blind & as dome dogges not able to barke, euē ſo are they nowe. They abuſed the name of God by vnlawfull othes, euen ſo do they nowe. They were diſhonourers of yͤ ciuile magiſtrates, euen ſo are they now. They were diſobediēt to theyr parentes and ſuperiours, euen ſo are they nowe. They were manſlears & thyrſted innocēt bloude euen ſo do they now. They were abhominable whoremōgers, ſtynking fornicatours, and vncleane adulterers, euē ſo are they now. They dyd choſe rather to liue in abhominable whorehuntyng, than in the ſtate of

chriſten

Heb. xiii. chriſten wedlocke, wiche is honorable among all men, and the bed vndefiled, euen ſo do they nowe. They were theues and vniuſt vſurpers of other mēs goodes , euen ſo are they nowe. They couytted theyr neyghbours goodes, wyfe, ſeruaunt, hand mayde, &c, euen ſo do they nowe. All kynde of ſynne raygned among thē vnponyſhed, euen ſo do the it nowe. The threatenynges of Goddes law were laughed to ſcorne among thē, euen ſo are they now. What ſo euer ſynne raygned than , that ſame floryſheth & tryumpethe nowe. What ſhall we than ſay, but as the cōmon prouerbe is, lyke faulte, lyke ponyſhmēt: ii. Pet. ii. If God that ryghteous Lorde dyd not ſpare the olde worlde in the tyme of Nohe but drowned it: If he agayne fauored not the filthy Sodomites and vnclene Gomorians, but cōſumed thē with fyre & bryme

ſtone

ſtorme from heauen, what terrible iudgemēt and greuous plages ſhall we than looke for, ſeynge we rowe in the ſame hauē, ſtycke in the ſame mier, and commit the very ſame abhominacions.

Of Englōd

A dolorous lamētacion of thauthor for his countrey Englond.

O Englond, Englond myn owne natiue countrey, for whoſe wealthe & proſperite I do not only ſhed oute prayers, but alſo ſalte teares continually to the Lord our God, and am redy at euery hour wyllyngly to ſuſtayne ony burden, that can be layd on my ſhoulders for thy ſafegarde. Would God, would God thou waſte not partaker of thoſe greuous enormities and wycked ſynnes, which I haue nowe rehearſed. Woulde God thou dyddeſt not abuſe yͤ mooſt precious benefites, wherwyth thou art endewed from aboue before all other nacions. Woulde God thou dyddeſt regarde the pleſures, that God hath done the by reſtoringe vnto thē the light of his holy word, & by ſendyng the ſo noble and vertuous a Prince to mayntayne ẏ ſame. Would God thou waſte not lyke to the olde diſobediēt & murmuring Iewes, which had pleaſure rather to be in Egypte wyth the grecy fleſh pottes, than in the ſeruyſe of God withe the celeſtiall meate Mãna. Would God thou myghteſt not iuſtly be reſembled to Lothes wyfe, whiche after ſhe was delyuered from the fylthy Sodomites, had a delyghte to looke backe agen vnto them. Would God ẏ name of the mooſt higheſt were not diſhonoured by thy ſhamefull and abhominable othes, whiche thou dayelye vſeſt. Wolde God thou waſt not diſobedient, but faythfull & true in all poyntes to thy ſuperiours. Woulde God thou waſt not polluted wythe fornicacion, adultry, whoredome, in

Exo.xvi.

Gen.xix

ceſt, and all other vnclēnes. Would God thou waſt not an vniuſt taker awaye of other mēs goodes. Would God thou dyddeſte not thyrſte after the ſheddyng of innocent bloude. Would God, thou waſt not redy to beare falſe witnes agenſt thy neyghbours. Would God thy men of lawe were not eaters of gyftes, & oppreſſours of the poore people for lucres ſake. Would God thy paſtours and ſpirituall ſheppardes were not ſo giuen to pleaſure, ambicion pryde, couetouſenes, delicate fare, gorgious apparell, ydlenes. &c. yͭ they haue no mynde to fede Chriſtes flocke wͭ the ſyncer word of God. Yea would god they were not callers backe & vtter deſpiſers of yͤ ſame, neither entryng into the kyngedome of heauen them ſelues, nor yet ſufferyng other that would to enter. To be ſhorte, would God thou waſt not a manifeſt tranſ

Math.xxiii

greſſour

greſſoure & open offendour of Gods mooſt holy law, that thou myghteſt be fre from the vengeaunce and plages of God, that are lyke to fall vpō the, if thou doſte not ſhortely repent and amende thy ſynnefull lyuynge.

God calleth Englōd vnto repētans diuers wayes.

O England, Englonde, God calleth the vnto repētaunce diuers wayes, as by hys worde, by the preachynge of the ſame, by ſendynge the ſuche a vertuous, mercyful, fatherlyke and puyſſaunte Prince, by endewynge the with other innumerable benefites. If thou regardeſt not this goodnes of God, ſurely Englonde great wyll be thy damnaciō, greuous wyl be thy plages, intollerable wyll be thy ponyſhmentes, to moche lamentable wyll be thy finall deſtruccion.

Luke.xix.

O Englond wyth wepyng teares I ſaye vnto the, as Chriſt ſayde vnto Hieruſalem: If thou dyddeſt knowe euē at this thy tyme, thoſe thynges

whyche

whiche belong vnto thy peace, ſurely thou wouldeſt be more diligēt to looke after them. For eaſyer & more tollerable ſhall it be for Sodome & Gomorre, for Tyrus & Sydon at yͤ daye of iudgement than for the, excepte thou repenteſt and embraceſt with metyng armes, as they ſaye, yͤ godnes and great mercy of GOD which is nowe proferred the.

Of theſe thynges aforſayde is it euident that thoccaſion of all theſe cruell warres & other plages, wherwith we are ſo miſerably oppreſſed, is the deſpiſyng of Gods word, and the wicked and diſſolute manner of lyuynge that is vſed amonge them that profeſſe Chriſt by mouthe, but lyue Mahumet in dede.

Nowe lette vs conſyther agayne, by what menes the chriſten publique weale maye be repared & broughte agayne vnto the priſtine beauty and olde glorye, that we hauing the victory of all our enemies maye with one accorde ſyng perpetual prayſes to yͤ name of our Lord God. AMEN.

Of gettyng the victorye ouer oure enemies.

To obtayne the victorye of oure enemies, what than is to be done? Shall we prepare vs innumerable thouſandes of ſtronge and valeaūt warryours? ſhall we make vs ſtrōg Caſtels, myghty Bulwarkes, inuincible fortreſſes, gorgious charettes fears gunnes, well caſtyng bowes, ſwyft arrowes, ſharpe ſperes, great pollares, courageous horſes, wyth other thynges innumerable, yͭ pertayne vnto martiall affaires? How weake ⁊ vnable theyſe thynges are to get the victory of our enemies, yͤ holy ſcriptures ſhewe in diuers places. Howe puyſſaunt was Holofernes and incomparable in martiall affaires? what wāted he that ſhuld

Of martiall armoures.

Holofernes

healpe ony thyng at all to gette the victory? What maye be named, that he fayled concernynge the pollecy of warre? What Prynce in the worlde thought hymſelfe of ſufficient puyſſaunce and ſtrong ynoughe to enter battell wyth hym? He had ſuch affiaunce in hys martial armours that he thoughte, he myghte lyghe vpon hys one ſyde, and gette the victorye. But howe lytyll all hys valeaunce & ſtrength profytted hym, ŷ ſcriptures ſhewe euidently, whiche teach ŷ by one woman he was not onely deſtroyed, but alſo all his army put to flyghte. So lytle do all the pollecyes and feates of mens braynes auayle where the healpe of God wantethe.

Judit. xiii. xiiii.

Lytyl profyteth ŷ valeaunce of men wythout ŷ helpe of god.

What ſhal I ſpeake of that arrogant and proude tyraunte Sennacherib, which gloried ſo muche in his martiall valeaunce & ſtronge power in matters of warre, that he deſpy-

Sennacherib.

ſed & blaſphemed the lyuynge God, thynkyng hymſelfe able ynoughe to ſubdue and ouercome ſo many, as he ſhould warre with all, thoughe God hymſelfe toke parte agaynſte hym? But to what poynte came all hys proud crakes? What dyd al his martiall armours & weapons of warre profytte hym? Dyd not God in one nyghte ſend his Aungell, and ſlewe of that tyrauntes company a great force of thouſandes, ſo muche that that arrogant kynge of the Aſſyrians returned backe wyth ſhame ynoughe, & ſhortely after was ſlayne euen of his owne ſonnes? iiii.re.xviii ii. Pa. xxix Eſay.xxxvi

Let theſe two Hiſtories ſuffice to ſhewe howe lytle affiaūce is to be repoſed in humayne ſtrēgthes & martiall affaires. Uerely except yͤ Lord bylde yͤ houſe, he laboureth in vayn that byldeth it. Excepte the Lorde kepeth yͤ citie, he watcheth in vayne Pſal. cxxvi

Pſal.xxxiii. A kyng ſhal not be ſaued by his own great hooſt

Prouer.xxi

Pſal.xx.

that kepeth it. A kynge ſhall not be ſaued, ſayethe Dauid, by his owne great hooſt, neyther ſhall a gyaunt be holpen in the abundaunce of his ſtrẽgth. A horſe is but a deceauable thyng to ſaue a man, it is not yͤ power of his ſtrẽgth that can delyuer hym. Beholde the eyes of the Lorde are vpon them that feare hym, and put theyr truſt in his mercye, that he maye delyuer theyr ſoules from death, & noryſh them in the tyme of honger. Salomon alſo ſaythe, The horſe is prepared agaynſt the daye of battell, but the Lorde giueth the victory. The Pſalmograph ſaythe agen, ſome put theyr truſt in charetes and ſome in horſes, but we wyll caull vpon the name of oure God. They are broughte downe & fallen, but we are riſen and ſtonde ryghte vp lyke men.

Here ſe we that all the pollecies of

warre, that the wyttes of men can inuent, are but vayne, and of them ſelues not able in ony poynte to get the victory. What ſhal we than ſay? Are the armours of warre to be neglected? Are the pollecies for obtaynynge of victory to be deſpiſed? Is no prouiſion to be made for the conſeruacion of the Chriſten publique weale, but let all thynges ronne at hauocke, as careles ſwyne, chaunſe what chaunſe wyl? God forbyd we may not attempt God by ony meanes. A Prynce ſhall imagine thoſe thinges that are worthy a Prince, ſayth the Prophet Eſaye, & he ſhall ſtonde ouer his captaynes. Euery Prynce therfore ought with all diligence & pollecy to prouyde all thynges that ſhould conſerue & kepe hys Realme in ſafe eſtate, and fre from the daunger of ſuche as woulde inuade theyr dominiō, and euery ſubiecte

Whither armoures of warre are to be neglected.

Eſay.xxxii. The duty of Prynces in martiall affaires.

iecte ought not only to be contẽted frely & wyllyngly to render vp hys goodes to his Kyng and Prince for the proſperous maynteinaunce of ỹ kyngdome, wherin he is inhabited, but alſo with a glad hart to beſtowe his very lyfe for the ſafegarde of the ſame, which thynge the verye Gentiles neuer diſdayned to do, but recounted thẽ ſelues than mooſt happy, whan they myghte mooſte of all both beſtow theyr goodes and theyr lyfe alſo for ỹ helthe of theyr natiue coũtrey, as we read in dyuers hiſtories. And in this poynte, I meane for al thynges, that ſhould conſerue and kepe this Realme of Englonde ſafe and free from the inuaſion and daũger of our enemies, what kyngedome in the worlde is to be compared vnto this Englyſh Empyre? Howe hath oure mooſt puyſſaunte and redoubted Kynge fortreſſed thys hys

The duty
of ſubiectes
in ỹ tyme o
warres.

lacion and the vtter conſternacion of our enemies are mooſt opulently enryched wyth them: thorow ȳ godly prouiſion and diuyne pollecye of oure mooſt redoubted Kynge. But what, ſhall we flye vnto them, as vnto an holye Anchore and inuincible Bulwarke, whan the fearce tumulte and cruel noyſe of warres begynnethe to ryſe vp amonge vs, and repoſe oure whole affiaunce in them?

Note of martiall armoures.

God forbydde. For as weapons apte for warre are not to be neglected, & as all kynde of pollecies, that maye conſerue the publique weale, are to be proued, ſo is not ȳ truſt of a chriſten man to be put in thē, as though oure ſafegarde or delyueraunce dyd depende on them. For the ſcripture ſayth, A kynge ſhall not be ſaued by

Pſal. xxxii.

hys owne great hooſt, nether ſhall a gyaunt be holpen in the abundaunce of hys owne ſtrength. &c. Notwythſtandyng we muſt prepare all thynges, and wyth a luſty and valeaunt courage go vnto the warres euē as though there were no hope of victory, but of our owne ſtrength only, yet muſt all oure whole affiaunce be repoſed in the myghtye ſtrengthe of our lorde God, and looke for the victory at his hand only, nothyng doutyng, but that he wyll fyght for vs, & gyue vs the ouerhande of our enemies, if we enter battell for a iuſt & godly cauſe. For it is God only that gyueth ouer theyr enemies into the hādes of his people. It is God that fyghteth. We & all ÿ euer we bryng, are but inſtrumētes & means, wherby God ſubduethe our aduerſaries vnto vs, euen as breade and meate are but meanes onely, wherby God fedeth vs. It is God that is the victorious and triumphant champion as Salomon ſaythe, The horſe is

prepa-

How we ought to go vnto ÿ warres.

We and our armoures are but Inſtrumentes wherby god fyghteth

Prouer. xxi

prepared agaynſt the day of battel, but the Lorde gyueth the victorye. Note that he ſaythe, the Lorde gyueth the victory.

The Iſraelites.

How came it to paſſe that ẏ Iſraelites gat ẏ vpper hande of theyr enemyes ſo ofte? By theyr owne valeaũce? Na verely, but by ẏ ſtrẽgthe of Gods power. The Lord thy God

Deut. xxxi

ſayth Moſes, ſhal go before the. He ſhall put awaye all theſe nacions in thy ſyghte, and thou ſhalte poſſeſſe them. Go to it therfore manfully, & take a good harte vnto you. Feare ye not, nor be not once adrad at the ſyght of thẽ, for ẏ Lorde thy God, he is thy captayne and gyde, & he wyll

Deut. xxxii

not leaue nor forſake the. Agen, how came it to paſſe, ẏ one chaſed a thouſande, and two put ten thouſand to flyght, but that theyr God ſolde thẽ & the Lorde ſnarled them. For ours God is not as theyr GOD. Alſo in another place, Happy arte thou, O Iſrael, who is lyke vnto the? A people that arte ſaued by the Lord. He is thy ſhylde & helper, he is ẏ ſweard of thy glory. And thyn enemies ſhal hyde them ſelues from the and thou ſhalte walke vpō theyr hygh hylles.

Deu.xxxiii

How chaunſed it, that the noble captayne Joſua had ſo many victorious cōqueſtes ouer hys enemies? What ſayth ẏ ſcripture, The Lord God of Iſrael dyd fyghte for hym. But let vs here what God ſayd vnto hym, Aryſe and go ouer this Jordane, thou and all the people wyth the into the lond, which I ſhall giue to the chyldren of Iſrael. All the places that the ſoles of your feete ſhall tread vpō, wyl I giue you. Agen be not afrayd of thē, for to morowe about this time wyl I delyuer al thy enemies ſlayne in the ſight of Iſrael, and thou ſhalte hough theyr horſes

Joſue.x.
Joſua.
Joſue.i.
Joſue.xi.

ſes, ⁊ burne theyr charettes wythe fyre.

Judicum.i

Moreouer after the death of Joſua, the chyldren of Iſrael aſked the Lorde, who ſhould go vp fyrſt vnto the Cananites to fyght agaynſt the. The Lorde aunſwered, Juda ſhall go vp, beholde I haue deliuered the londe into his handes: Marke that it is ſayd, ẏ Lorde delyuered ẏ lond into his handes. So that it is God that gyueth the victory. Who gaue the victory of theyr enemies vnto ẏ Iſraelites, whan Othoniel, Ayod, Sanger, Delbora, Barach, Gedeō, Jepte, Samſon. ⁊c. reygned, but ẏ Lorde only, as it appeareth by the hiſtories. How wōderful is ẏ hiſtory of Gedeō, as I may let paſſe ẏ other ⁊ no leſſe manifeſte ⁊ euidēt to ſhew, that God alone gyueth the victory and not the ſtrength and pollecy of ony man, be it neuer ſo valeaūt and ſubtile

God delyuereth out enemies londes into our hādes.

Judic.iii.iiii vi.vii.viii. xi.xii.

Gedeon. Of ẏ wonderful victory that Gedeon gat ouer his enemies.

ſubtile. The Madianites whyche came to fyghte agaynſt Gedeō and his company, had in theyr army an hondred & fyue and thyrty thouſād valeaūt men, which laye along in ẏ valey lyke greſhoppers i multitude and theyr camels were without nōber, euen as the ſande by ẏ ſea ſyde. Gedeon bryngeth only with hym a cōpany of two & thyrty thouſande, and yet of theſe God commaunded hym to put awaye all excepte thre hōdred. His wordes were theſe. The » people that are wyth the, are to many » for me to gyue the Madianites » into theyr handes, leſt Iſrael make » theyr boaſt vnto my diſhonour, and » ſaye, our owne hand hath ſaued vs. » And whan there were of Gedeons company xxii. M departed, ſo that there abode wt hym only ten thouſande, God ſayde once agayne vnto hym, the people are yet to many.

Madianites.

The concluſion was, that all went
theyr waye beſydes thre hondred, &
by them only thorowe his myghtye
power dyd God gyue the Madiantes
into Gedeons hãdes, ſo that of
them that were ſlayne of the Madianites,
were an hondred and twenty
thouſand men that drewe ſwerdes.
O wonderfull victory. O the
mighty & ſtretched out hand of god
O the valeaunce of this our Lorde
God, which is almyghty and full of
puyſſaunce to defende and ſaue his
Deut.xxiii ſeruauntes. Here ſe we this to be
true ỹ one ſhall chaſe away a thouſand,
& that two ſhall put ten thouſand
to flyght. Here to pertayneth the
Aſa. ii.Par.xiiii the ſayeng of kyng Aſa, which prayed
to God on this manner. O Lord
The prayer of king Aſa it is all one with the, whither thou
helpeſt in few or in many. Helpe vs
o Lorde our God. For we hauynge
oure whole affiaũce and truſt in the

and in thy name be come agaynſte this multitude. Thou arte ẏ Lord oure God, let no man therfore preuayle agaynſt the. And accordynge to hys prayer God gaue hym ẏ victory and made the blacke Mores to flye and ſo were deſtroyed.

Joſaphat.

Furthermore who gaue Joſaphat the victory ouer the Moabites and Ammonites, but God alone? Dyd not he in his prayer ſpeake on thys manner vnto God? In vs oh Lorde there is not ſo great ſtrengthe, ẏ we maye be able to reſiſt this great cōpany, that commeth agaynſte vs.

The prayer of Joſaphat

But whan we knowe not what to do than haue we none other refuge nor ſuccour, but only to lyft vp our eyes to the, God therfore ſtreyghtwayes ſtored vp Jaziel the ſonne of Zacharias, whiche ſayde, Herken al Juda, & ye that dwell in Jeruſalē, and thou kyng Joſaphat alſo, thus

Jaziel.

ſaythe the Lorde vnto you. Be not afeard nor faynte harted by the reaſon of this great multitude. For the warre is not yours, but Goddes. It ſhall not be you that ſhall fyght, only ſteppe ye forth boldely, and ſtonde to it lyke men, and ye ſhall ſe yͤ helpe of the Lorde vpon you. O ye of Juda & Jeruſalem feare ye not, nor let not your hartes fayle you. To morrowe ye ſhall go forth agaynſt them ⁊ the Lorde ſhall be wyth you. The kyng hymſelfe alſo ſayde whan they went forthe vnto battell. Beleue in the Lorde youre God, and ſo ſhall ye be without all ieopardy. Beleue his Prophettes, & all thynges ſhall be proſperous vnto you. And accordĩg to all theſe thynges aforſayde came it to paſſe, ſo that Joſaphat & his cõpany returned home wyth a glorioꝰ victory, thorowe the mayne & puyſſaunt power of God. Notwythſtandynge

ii. Pa. xx.

He that beleueth in god and gyueth credence to his prechers can not miſcarye.

dynge when Joſophat afterwarde ioyned frendſhyp wythe Ochozias kyng of Iſrael, which was a wycked doer, & coupled hym ſelfe with hym to make ſhyppes to go into Tharſis for golde, and ſemed by thys means both to haue his mynde eſtraunged from God, & hys affiaunce repoſed in mortal amite, God deceaued him of his purpoſe, broughte his enterpriſes vnto none effecte, ſo that hys ſhyppes were broken on ſuche ſorte, that they ware not able to go vnto Tharſis.

What ſhall I ſpeake of the noble and triumphante victories, whiche God geue to Ezechias, Judith, Eſdras, Judas Machabeꝰ, Jonathas Symon. &c.

Thus ſe we that it is God yͭ fyghteth for his people, ſubdueth theyr enemies, and giueth them the victory, & that wythout his ayde, helpe &

ſocoure, all is but vayne & fruſtrate,
what ſo euer man inuentethe of hys
owne carnall brayne, ſeme it neuer
Iere.xvii. ſo polletyke and wyſe. Curſed be he,
ſayth Ieremy, that maketh fleſh his
arme, & whoſe harte departeth from
the Lorde. But blyſſed is that man
Pſal.i. that truſtethe in the Lorde, & whoſe
hope the Lorde hym ſelfe is. For he
ſhall be as a tree that is planted by
the water ſyde, whyche ſpreadethe
oute the roote vnto moyſtneſſe, ſo
that he neadethe not to feare whan
the heate commethe, and hys leaues
ſhall be grene. &c. Wo be vnto
Eſaye.xxxi them, ſaythe the Prophet Eſaye,
that go downe into Egypt for helpe
& truſte in horſes, & cõforte them ſelues
in Charetts becauſe they be many,
and in horſe men, becauſe they be
luſty and ſtronge, and haue not put
theyr confidence and truſt in the holy
one of Iſrael. Agayne, what pre-
ſump-

ſu̅pcio̅ is thys ẏ thou truſteſt vnto? Eſay.xxx
Or by what cou̅ſel or ſtrength doſte
thou determyne to go to warre? vp-
on whome doſte thou truſt, ſeynge ẏ
caſteſt thy ſelfe of from me? Lo, thou
putteſt thy truſt in a broken ſtaffe of
rede, I meane Egipt, whiche he that
leaneth vpo̅ it, it goeth into his ha̅d
& ſhutteth hym thorow. The Lorde Eſay.xxx
is our captayne, ẏ Lorde is our lawe
gyuer, the Lorde is oure kynge, he it
is that ſhall ſaue vs. For he gyuethe
ſtrengthe to the wery one, & power Eſaye.xl.
vnto the faynte. Chyldren are wery
& faynte, and the ſtrongeſt me̅ faull
lyke weakelynges, but they ẏ truſte
in the Lorde, ſhall be endewed wythe
ſtrengthe. They ſhall haue wynges
lyke Aegles, they ſhall ronne an not
faul, they ſhall walke, & not be wery. Eſaye.xli.
Feare not, ſayth god, for I am with
the. Turne not once backe for I am
thy God. I haue made the ſtronge, &

I haue holpen the, ⁊ the ryght hand of my ryghteous one hath takẽ the. Beholde all they ſhal be confounded ⁊ aſhamed, that fyght agaynſte the. Yea they ſhalbe, as thogh they were not, ⁊ the mẽ ſhall peryſh, that once Eſaye. xlv. ſpeake agaynſt the. ⁊c. I wyll go before the, ⁊ bryng downe the proud ⁊ arrogant of the earthe. The braſen dores wyl I breake ⁊ burſt the yron barres. And I wyll gyue the, ẏ hyd treaſures, ⁊ the thynge whiche is ſecretly kepte, that thou mayſt know that I am the Lorde. The vnryghteous ſhall peryſh at one clappe, as Pſal. xxxvi Dauid ſayth, ⁊ the remnauntes of the vngodly ſhall vtterly be deſtroyed, but the healthe of the ryghteous is of the Lorde, ⁊ he is theyr defẽder in the tyme of trouble. The Lorde ſhall healpe them ⁊ delyuer them, he ſhall ſet them free from the wycked, yea he ſhall ſaue thẽ in dede, becauſe

they

Pſal. xxvi.

Pſal. xc.

they haue putte theyr truſt in hym. Agen, the Lorde is my lyght and my healthe, whome then ſhall I feare? The Lord is the defender of my lyfe for whome than ſhall I be afrayde? Whan the wicked came vnto me for to eate my fleſh, they that wrought me ony wo, and were myn enemies, ſtōbled & fell, ſo that nowe although an hooſt of men were layde agaynſte me, yet ſhall not my harte be afrayd. And thoughe there roſe vp warre agaynſt me, yet wyll I put my truſte in hym. God hymſelfe alſo ſaythe by the Pſalmographe, for aſmuche as he hath truſted in me, I wyl deliuer hym, yea I wyll defend hym, ſeynge he hath knowen my name. He cryed vnto me, & I wyl fauourably heare hym. I am wythe hym in tribulaciō I wyll delyuer hym & glorifye hym. I wyll replenyſhe hym wythe longe lyfe, and at the laſt I wyll ſhew him ny ſauyng health.

All the ſcriptures heretofore rehearſed declare euidently that God alone is the myghty helper, and that he only it is, whyche gyueth the victory of theyr enemies to hys people, that is, to ſo many as beleue & truſt in hym, and that wythoute hym all humayne induſtry, labour, wyt, cōueyaunce, pollecy. &c. are of none effecte, yea rather hurtethe than profytteth, hyndereth than furderethe, deſtroyethe than ſauethe. Blyſſed is that londe, whiche hathe God theyr mercyfull Lorde & puyſſaunt defender. For they ſhall proſper in all thinges, and what ſo euer they ſhall take in hande, ſhall vndoubtedly come vnto good effecte, nether ſhall ony man be he neuer of ſo greate valeaunce, myght, ſtrēgth, puyſſaunce and power, be able to do them ony harme. If God be on oure ſyde, who is able to

That nacīo which hathe GOD on theyr ſyde cā not decaye, but muſt nedes proſper.

to preuayle agaynſt vs, as the holye Apoſtle Paule ſayth.

Roma. viii.

But it wyl be demaunded peraduenture, how GOD maye be made ſo mercifull, that he wyll gyue vs ẏ victory of our enemies. I aunſwere by oure vnfayned conuerſion from wickednes vnto true godlynes. We heard before that al the plages that God caſteth vpon vs, whyther they be battell, honger, peſtilence, or ony other, chaunſe vnto vs for our ſynfull & abhominable lyuyng, wher wᵗ God is ſo greatly prouoked vnto anger: Agayne, that he wyll not ceaſe thus to plage vs, if he loueth vs, vntyl we earneſtly repent & ſtudiouſly amende our lyfe. If he ſeeth, ẏ none amendement wyll follow his correction, yet wyll he go forth ſtyll to ponyſhe vs, and neuer ceaſe vntyll he hathe rooted vs & our memory oute of the earthe, becauſe his holy name

By what means God maye gyue vs ẏ victory

All the plages that are caſt vpō vs, chaunſe vnto vs for our wycked lyuyng.

Eſaye.lix.

The Prophet deſcribeth ỹ manner of thys worlde.

may be no more blaſphemed among the Hethen thorow our wyckednes and abhominacion. Your miſdedes ſayth Eſay, haue ſeperated you frõ your God, & your ſynnes haue hyddẽ his face from you, that he ſhould not heare you. For your handes are defyled with bloud & your fyngers with vnrighteouſnes. Your lyppes ſpeake leaſynges, & your tonge ſetteth out wickednes. No man regardeth ryghteouſnes, no man iudgeth truely Euery man hopeth in vayne thynges, & imaginethe deceate, conceaueth werynes & bryngeth forthe euell. They brede cockatrice egges, & weaue the ſpyders webbe, who ſo euer eteth of theyr egges dyeth, but if one treadeth vpon them, there cõmeth out a ſerpẽt Theyr webbe maketh no cloth, nether can they couer thẽ wyth theyr labours. Theyr dedes are the dedes of wickednes, and the worke of robbery is in theyr hãdes. Theyr feete runne vnto euell & they make haſte to ſhed innocent bloude. Theyr councels are wycked councelles, harme & deſtruccion are in theyr wayes, but ẏ waye of peace they know not. &c And a lytle after, our offenſes are many before the, O Lord, & our ſynnes teſtify agaynſt vs, yea we muſt nedes confeſſe that we offende, and knowledge that we do amyſſe, namely tranſgreſſe & diſſemble agaynſt the Lorde, and faull awaye from our God, vſyng preſũptuous & traytorous imaginacions & caſtyng falſe matters in our hartes. For equite is gone aſyde, and ryghteouſnes ſtondethe a farre of. Trueth is fallen downe in ẏ ſtrete, & that thyng that is playne & open maye not be ſhewed. Yea trueth is layde in preſonne, & he that refraynethe hym ſelfe from euell, muſt be

Veritas odium parit

ſpoy

ſpoyled. When the Lorde ſawe this; it diſpleaſed hym ſore, ẏ there was no where ony equite. He ſawe alſo, ẏ there was no man, whiche had pitie therof, or was greued at it. And he helde hym vp by hys owne power, & cleued to hys owne ryghteouſneſſe.

Ephe.vi.
i.Theſ.v.

He put righteouſnes on hī for a breſtplate, & ſet ẏ helmet of helth vpō hys head. He put on wrath in ſtede of clothyng, & toke gelouſy about hym in ſtede of a cloke, lyke as whā a mā goeth forth wrothfully to recōpēſe hys enemies, & to be reuenged of hys aduerſaries, namely ẏ he myght recompēs & reward ẏ ilādes, wherthorow ẏ name of the Lorde might be feared frō the riſyng of ẏ ſonne to ẏ goyng downe of ẏ ſonne. For he ſhall come as a violent water ſtreame, whyche the wynde of the Lord hath moued.

Hytherto haue I rehearſed the wordes of the Prophet Eſay, wherof we learne, that our wyckednes is yͤ cauſe of Gods wrathe toward vs, notwythſtondynge if we ceaſe from our iniquite God wyl ſurely fauour vs, turne awaye his wrathefull diſpleaſure, pardonne oure ſynfull iniquite, forgyue our wycked lyuynge, wype awaye our vnclennes, and be our myghty ſhelde & defẽder agenſt all our enemies, as he ſaythe in another place, youre handes are full of bloud. Notwythſtādyng waſh you, make you clene, put away your euel thoughtes out of my ſyght, ceaſe to do euell, learne to do well, ſeke iudgemēt, helpe yͤ poore oppreſſed, delyuer yͤ fatherles, defend yͤ wydow & come on your waye, & reproue me, ſaythe the Lorde. If your ſynnes be as red as ſcarlet, yet ſhall they be made as whyght as ſnowe. And if they were lyke purple, yet ſhal they be like white wolle. Yea if ye wyll be contented

If we ceaſe from our iniquite, God wyll haue marcy vpō vs.
Eſay. i.

and heare me, ye ſhall eate the good fruytes of the earth. If ye wyll not, but prouoke me vnto wrath, ye ſhall be deuoured wᵗ the ſweard, for thus hath the Lorde promiſed wythe hys owne mouth. It is commonly ſayd, ſayth God by the Prophet Jeremy, Jere.iii. if a man puttethe awaye his wyfe, & ſhe gaeth from hym, and marryethe another huſbonde, ſhall he reſorte ony more vnto her? Is not that woman than defyled & vncleane? But as for the thou haſt played the harlot wᵗ many louers, yet turne agen to me, ſaythe the Lorde, & I wyll receaue the. Thou ſhrynckyng Iſrael, turne agayne, ſaythe the Lorde, and I wyll not turne awaye my face frõ you, for I am mercyfull, ſaythe the Lorde, and I wyll not be angrye for euermore.

Thus ſe we ẏ thoughe god dothe plage vs for oure wyckedneſſe, yet if we repent & amende oure ſynfull lyuyng, he wyll haue mercy vpon vs, & turne awaye his anger from vs. For the Lordes hande is not ſo ſhortened, that it can not healpe, nether is hys eare ſo ſtopped, that it maye not heare. To obtayne therfore hys fauoure, that he maye fyght for vs, & get vs the victory ouer our aduerſaries, the onely & mooſt nexte waye is to redreſſe our noughty manners to walke in the pathwayes of his holy commaundementes & to do that, which he wylleth vs to do. So may we be ſure thorowe hys diuine valeaunce to ſubdue all our enemies, as he hymſelfe teſtifyeth, ſayeng: If ye walke in my commaundementes, & kepe my preceptes, ye ſhall purſewe your enemies, and they ſhall fall before you. Fyue of you ſhall chaſe an hondred ſtraungers and an hondred of you ſhall put to flyghte ten thouſand

Eſay.lix.

What is to be done that we may get the fauoure of God that he maye fyghte for vs.

Leuit. xxvi.

ſande. But if ye wyll not heare me, but deſpiſe all my commaundementes, I wyll ſet my face agaynſt you, & ye ſhall fall before your enemyes, & ye ſhal be ſubdued to them that hate you, yea ye ſhall flye, whan no man purſueth after you. For if we enter battell wyth our aduerſaries, & yet be polluted wyth ſynne, ſurely God wyll nether fyghte for vs, nor yet w vs. God is not the captayne of wicked & noughty people. He fyghteth not for them yͤ embrace iniquite, but for ſuche as ſeake after true godlynes, pure innocency, & loue to walke in hys mooſt holy commaundementes. To ſuche as are tranſgreſſours of his holy word, & yet dare preſume to enter battell, & to looke for helpe at his hād, he ſayth, ſe yͭ ye go not vp & that ye fyght not, for I am not among you, vnles ye be plaged before your enemies. If ſuch fyght, it ſhall

God wyll not fight for thē, that are polluted w ſynne.

Nume. xiiii
Deut. i.

chaunſe vnto them, as it dyd vnto ẏ Iſraelites, which whā they had greuouſly offended god & diſobeyed him wolde contrary to the commaūdement of God take vpon thē to fyght agenſt the Ammorites, but for theyr diſobedience, notwythſtādyng their myghty valeaunce & polletyke wyſdome in martiall affaires, they were chaſed away, kutte, hewed, and greuouſly ſlayne. So ſhall it chaunſe to the wicked and vngodly.

Joſua hadde a manifeſt promyſe made to hym of God, that he ſhould ſubdue the cananites, & enioye theyr lond peaſeably, & that therfore he neded not to feare for to fyght agaynſt them, yet notwithſtondynge loſte he at one tyme the felde, & his mē were ſlayne & put to flyghte for the ſynne of one man, whyche contrary to the commaundement of God had taken of the excommunicate thynges. For the

Joſue.vii.

the offens of hym alone coulde not t
chyldrẽ of Iſrael ſtond before they
enemies, for aſmuche as God wa
not wyth them. If the ſynne of one
Note. man deſerued ſo great vengeaunc
that for his offence only many wer
ſlayne & put to flyght, what ſhal w
than ſaye vnto that army, which i
replete wyth all kynde of ſynne, a
whoredome, fornicacion, adultrye,
thefte tyranny, ſhedyng of innocẽte
bloud, ſweryng, glotony, dronkenſhyp. &c. How is it poſſible for them
to proſper? How can God be among
them to fyght for thẽ & to gyue th
A good leſſõ the victory? If we wyll ſubdue our
enemies, we muſte ſeake al meanes
poſſible to haue God on our ſyde.
We maye not only prouide, that w
ſcoore of the ruſt of our harnes tha
it be clene, but that we alſo put ou
of our breſtes the ruſty & fylthy ſyn-
nes, that haue cankred oure ſoules
ſo

ſo long, ⁊ ſo become pure and clene. For what is the cauſe that our battels do but lytyll proſper manye tymes. but onlye that we be ſynfull, ⁊ God is angry wyth vs? Could that Nerolyke tyraunt the great Turke haue ſubdued ſo muche of Chriſtendome, if we had lyued accordynge to our profeſſion? Na verely, oure ſynnes haue gotten him ſo many victories. Our wyckednes hath made vs captyue ⁊ thraull to his tyrannye. Let vs looke what ſynne reygneth amonge vs, ⁊ let vs vtterly wype yͭ out, ſo ſhall we proſper agaynſte the violence of our enemies.

It was not wythoute a cauſe, yͭ God, after Acā the ſonne of Carmi, of whom I ſpake before, had tranſgreſſed his holy precepte by takyng of the excommunicate goodes, commaunded Joſue, that he ſhoulde ſanctify the people, ⁊ byd thē ſanctifye them ſelues before they wente ony more to battell, & kyll hym, whyche had ſo tranſgreſſed agaynſt yͤ Lord. For whan that was done, they proſpered tryumphantely euer after in all theyr warres, & God gaue theyr enemyes into theyr hãdes, & they enioyed the londe in peaſable poſſeſſiõ. Although thys ſanctifyeng of yͤ Iſraelites dyd cõſyſt in externall ceremonies, as in waſhyng, purgyng & clenſynge them from the fylthynes of bothe theyr bodyes & garmentes, & in abſtaynyng from the cõpany of theyr wiues, yet ſhadoweth it to vs alſo our mãner of ſanctifiẽg, whiche is ſpiritual. It requireth of vs that we ſhould purge our ſelues of all iniquite, waſhe awaye the fylthynes of our hartes, & put from vs all carnal cõcupiſcẽces & fleſhely luſtes, ſo that we maye be cleane both in body and ſoule, and be founde worthy to haue

How we ought to ſãctifye our ſelues.

God our captaine. They that thus ſanctify them ſelues, are fytte to go vnto the warre of the Lorde.

Deut.xxiii

How pure & clene God wyll haue hys warryours.

God gaue a commaundement to the Iſraelites & ſayd, whan thou goeſt out wyth the hooſt agenſt thyne enemies, kepe the from all wyckednes, for the Lorde is among you. If there be ony man that is vnclene by the reaſon of vnclennes, that chaũceth hym by nyght, let hym go oute of the hooſt, & not come in agen vntyll he haue waſhed hymſelfe wyth water before the euen: & than whan the ſonne is downe, let hym cõme in to the hooſt agen. Thou ſhalte haue a place wythout the hooſt whyther thou ſhalte reſorte to, & thou ſhalt haue a ſharpe poynte at the ende of thy weapon, & whan thou wylt eaſe thy ſelfe, dygge therwyth & turne, & couer that, which is departed from the. For the Lorde thy God he wal-

,, keth in thyn hooſt to rydde the, and
,, to ſet thyn enemies before the. Let
,, thyn hooſt therfore be pure, that he
,, ſe no vncleane thynge amonge you,
,, and turne from you.

Here God commaũdeth that the hooſt ſhould kepe them ſelues fre frō al wickednes. The cauſe is this. For the Lorde is amonge you, ſayth he. Not well. God is pure, therfore muſte ẏ hooſt be pure, that commeth to battell in his name. God is wythout al ſynne therfore muſt his warryours deteſt nothynge more thā ſynful wyckednes. God hateth ẏ workes of darkenes, therfore muſt his Souldiours abhorre the workes of darknes and haue a pleaſure to walke as ẏ chyldren of lyght. Agayne, he declareth howe pure & fre from all vnclennes the hooſt ought to be, ſeyng he wold haue them ſo clene & honeſte in thoſe thynges that chaunſe naturally. If

God can not abyde the pollucions, which chaunſe in the nyght tyme, howe moche leſſe can he a waye with whoredome & adultry. If God wyll haue ſoche purite ſhewed in thinges whiche corporall neceſſite cõpelleth vs to do, is it to be thoght yͭ he wyll admit ony thyng, yͭ is done cõtrary to hys cõmaũdemẽt, as thefte, tyrãny, ſwearyng, dronkeſhyp, glotony quarellyng. &c. God walketh in the hooſt of hys Seruauntes, therfore oughte they to be pure & fre from al vnclennes, leeſt God turneth from thẽ, & ſo altogyther go to hauocke. But alas it chaunceth contrary wͭ vs nowe a dayes. For whan they, yͭ profeſſe Chriſte, ſhoulde go vnto the warres, they prepare them ſelues after a more wicked manner, than the Hethen do. For the Hethen come ſoberly togyther, cõſulte ſagely of thiges that ſhall mooſt auaunce yͤ proſ-

Howe the Hethen prepare thẽ ſelues vnto battell.

perous ſtate of the publique weale, ſette all thynges in a goodly ſtey in theyr Realme appoynt certẽ wyſe ⁊ prudent rulars to gouerne theyr lãdes in the meane ſeaſon, exhorte ſo many as tary at home to lyue well, ⁊ wyth al inſtans and harty means to praye vnto the Goddes for them, that they may haue fortunate ſucceſſe ĩ theyr warres ⁊ returne home agayne as noble conquerours with victorious triũphe. This done they prepare them ſelues ſoberly ⁊ prudently vnto yͤ warres, euer hauing reſpecte to an honeſt ⁊ innocent mãner of lyuyng, that theyr goddes by no meanes maye be diſpleaſed with thẽ, ⁊ diligently callyng on yͤ name of theyr Goddes both daye ⁊ nyght for helpe ⁊ ſtrengthe agaynſt theyr enemies. Thus go they vnto yͤ battell, as mẽ redy to gyue theyr lyues for the healthe ⁊ ſafegarde of theyr

councoūtrey, beyng deſyrous of nothyng but only to defende theyr Empyre, & to enlarge the boundes and limites therof.

How chriſtē mē prepare themſelues vnto battel.

How Chriſten men prepare them ſelues vnto the warres, it is more open than it nede here to be expreſſed. As I maye ſpeake nothynge of ſuche as go wythe an euell wyll vnto the battell. What a nomber goeth there only to picke, ſteale, robbe, and that they maye come home agayne well ladē wyth ſpoyles & robberies? Howe lytle reſpecte haue they vnto the conſeruacion & defence of theyr natiue countrey, ſo that theyr packes maye be wel enfarſed, laden and ſtuffed? What dyſyng, cardyng, and all kynde of voluptuous royot is vſed among them? What drynckyng, gullyng, quaffyng, and ſuperfluous banckettyng do they vſe? What manacyng, brawlyng, chydyng & fygh-

The wickednes of Souldiours in yͤ warres.

tyng is heard & ſene daylye amongſt them? What whoredome is there cōmytted among them? What mayde eſcapeth vndeflowred? What wyfe departeth vnpolluted, as I may ad nothyng here vnto? What abhominable ſwearyng is vſed among thē? How is God rent and torne among them by vnlawful othes? Howe deſyrous are they to ſhed bloude, and to make hauocke of altogyther?

The rapacite of wolfes, the violēce of lyons, the fearſenes of tygres, is nothyng in compariſon of theyr furious & cruell tyranny, & yet do many of thē this, not for the ſafegarde of theyr countreye (for ſo myghte it ſeme the more tollerable) but for to ſatiſfy theyr bocherlyke affectes, to boaſte another daye, of howe manye men they haue bene the deathe, & to brynge home the mo prayes, yͭ they maye lyue the fatter euer after for those ſpoyles and ſtolen goodes.

As concernyng the inuocacion & callyng on the name of God, it is ſo farre out of remēbraunce, that many of them do not ſo muche as once thyncke or dreame of it. Howe is it poſſible, that theſe warres ſhoulde proſper, where there is no regard of god, no reſpect to honeſte, no deſyre of mutuall concorde, no endeuoure employed to make God mercyefull vnto vs. Surely theſe warryours had nede to ſanctify them ſelues, or els they be not defēders but deſtroyers of the common weale, for yͤ ſafegard wherof they wyl ſeme to fyght For be theyr valeaunce & myght neuer ſo ſtronge, yet can they not proſper, if God blyſſe not theyr labours as we heard before. It is therfore expedient, that they whiche ſhall prepare them ſelues vnto battell, and offer theyr lyues for the wealthe of theyr

wycked and ſynful warryours are not defēders but deſtooyers of yͤ common weale.

How the Souldiours ought to prepare thē ſelues vnto battell.

theyr coũtrey, ſanctify them ſelues, I meane, expurge and put away all vnclennes, & wicked behauour both of body and mynde, and ſo appoynte them ſelues in euery condicion, as though the tyme were come, ẏ euen now they ſhould departe out of thys worlde, and render an accomptes of theyr lyfe here ſpent.

Men may not go vnto ẏ warres as Tyrãtes &c.

They maye not go vnto the warres, as tyraũtes, whoſe hartes imagine miſchefe whoſe mouthes breath manſlaughter, whoſe wordes boaſte lyonlyke crudelite, whoſe handes deſyre to be embrued ẇ bloude, whoſe feete are ſwyfte to ronne vnto euel, whoſe dedes bryng to paſſe finall deſtruccio̅, but as charitable parſons, which (if the loue of theyr countrey dydde not prouoke them vnto it, for whoſe wealthe euen by the cõmaundement of God and the lawe of nature they are bounde to gyue theyr lyues) woulde by no meanes breake the bonde of Chriſten amite wyth no man, but rather ſuffer moche iniury, than they would be once at diſpleaſure wyth ony man. But inasmoch as they are fyrſt prouoked yee and that vnworthely, ſeynge alſo it is no priuate iniury, but a common wrong to inuade ony Realme, and to diſturbe the inhabitauntes therof, therfore they come nowe in the name of God vnto battell, not for theyr owne cauſe, but for the cõſeruacion of the publique weale, that they enioyenge peace & tranquilite for euer after, maye the more freely prayſe God, and lyue accordynge to his mooſt holy worde.

Clẽnes of lyfe.

Moreouer all the tyme of ẏ warres it ſhall be neceſſary, ẏ they kepe thẽ ſelues ſo pure, as they can, and by no means haue ony felloweſhyp ẇ the vnfrutefull workes of darkenes,

nes, but apply them ſelues vnto the frutes of the ſpirite that they maye remayne in the fauoure of God, and haue hym theyr myghtye captayne.

Readyng of the holy ſcriptures.

Let thē that can read whan they haue cōueniēt leaſure, rede the holy Scriptures, chefely ſuche hiſtories as declare the omnipotencye and almyghtye power of God, whyche he hath ſhewed to his ſeruauntes in times paſt by gyuyng them the victory ouer theyr enemies, & let thē conceaue a ſure faythe in theyr hartes therof, & nothynge doubte, but that he wyll be that ſame puyſſaūt Lorde to them, if they walke accordynge to hys word, that he in times paſt was to the other. For he is ſtyll a Lorde of that ſame puyſſaunce & ſtrength. Let them that can not rede, herken to them that do read, and gyue vndoubted & earneſt faythe therunto.

Preachers amonge the Souldiours

It would helpe muche vnto true

godlynes for to haue faythfull preachers alſo among the ſouldiours in yͤ tyme of warres, whyche myghte declare vnto them the feare of God, exhorte them vnto vertue, moue them vnto the true confidence in Goddes helpe, encourage them manfully to fyght, when tyme requireth, & ſhewe them howe honeſt & godly a thynge it is to ieoparde theyr lyfe for yͤ welthe of theyr countrey, whyche of all deathes yͤ very Ethnyckes recoũted mooſt glorious, & of higheſt renowne.

Feruent prayer.

It is alſo very neceſſary, that the Souldiours gyue them ſelues vnto feruent prayer, and deſyre the helpe of God wythe mooſt humble ſupplicacions, that he wyll be theyr myghty ſhelde & defence, but chefely whã the tyme cõmeth, that they muſt enter battell withe theyr enemies. Let them than wythe one mynde caull vpon God, deſyre hys helpe, & praye that for hys mercyes ſake he wyll ſtrengthen them, yea fyght for thē, be theyr captayne, & gyue them the victory of theyr aduerſaries, ẏ they returnyng home agayne lyke valeaunt conquerours, maye ſyng perpetuall prayſes to his mooſt blyſſed and holy name.

This done, let them go to fyghte valeauntly, hauyng theyr whole affiaunce repoſed in God alone, and in hys myghtye helpe. Yet let them ſo fyght, as though the victory dyd only depēd of theyr owne ſtrēgthes wyttes and pollecies. Let them not diſpayre, but take a good harte vnto them, beynge perfectely perſuaded that God is on theyr ſyde, and wyll ſurely helpe them. But if they ſhoulde dye, ſeyng that theyr cauſe is lawfull, iuſte and ryghteous, ſeynge alſo they fyghte not for theyr owne priuate cōmodite, but for the wealthe of an whole Realme, let thẽ not doubte, but that theyr deathe is precious in the ſight of God, & therfore they maye be ſure for this mortall lyfe to receyue a lyfe of immortalite, full of eternal ioye and glory. Therfore lette them not once feare, but ſteppe vnto it with a luſty & valeaunt courage, come theyr lyfe, or come theyr death.

Pſal.cx

Thus muche haue I ſpoken concernyng the Souldiours and them that ſhall fyghte for the ſafegarde of the countrey, that they maye know howe to behaue thẽ ſelues that God maye be on theyr ſyde, and returne home agayne wythe a glorious and triumphant victory.

How they ought to behaue thẽ ſelues that tary at home.

Nowe it remayneth to ſhewe how they ſhal behaue thẽ ſelues yͤ remayne & tary at home, vnleſſe the valeaunce & godly behauour of yͤ Souldiours do not profytte ſo muche, as

Foꝛ whome god figteth.

our wicked & diſſolute manner of ly uynge ſhoulde hynder & hurte. Fo howe canne GOD be in oure army and fyght foꝛ vs, if we be wicked & vngodly? If we therfoꝛe wyl haue pꝛoſperous ſucceſſe in our warres, we muſt fyꝛſt ſo lay aſyde al vngodlynes, that there maye appeare nothynge in vs, wherby God maye be diſpleaſed. Foꝛ God wyl only fyght foꝛ them, that are pure, clene, faythfull, charitable, modeſte, mercyfull, benigne, honeſt, louers of theyꝛ contreye, haters of diſcoꝛde, ſeakers of peace, mayntenerſ of amite. &c. The other he refuſethe, & knoweledgeth them not foꝛ his people, nether wy he fyght foꝛ them. We muſt therfoꝛe repent vs of oure olde wicked manners, take vpon vs a newe lyfe, if we wyll haue God on our ſyde in yͤ battell. Lette euery man conſyder hys faulte, wherin he knoweth himſelfe

gyltye,

gylty, and quickely put it away frõ hym. Let no man be quycke ſighted in other mennes faultes and ſtonne blynde in his owne. Let al mẽ ſeake howe they maye beſt pleaſe God.

For the ſtrõgeſt Bulwarke & mooſt inuincible fortreſſe that cã be made for the ſafegrade of the countrey, is to lyue well. If ony domage chaũceth to the cõtrey, our wyckednes is cauſe therof. And as I may ſpeke my mynd frely, certes it doth much greue me, to beholde the iniquite of the worlde, & to ſe how vertue is ſet aſyde, I hadde almooſt ſayd, ſet at nought.

The ſtrongeſt bulwarke & mooſt inuincible fortreſſe for ỹ ſafegard of ỹ cõtrey is to lyue well.

What ſhall I ſpeke of the familiare communicacion & dayly talke, ỹ is uſed among ỹ Chriſtians? What other thyng do we heare in thẽ thã curſynges, bannynges, backebytynges, blaſphemies, euel reportes, wãton wordes, idle tales, vnclene com-

Familiare cõmunicaciõ

municaciõ, &c. Of theyr thoughtes God ſhal iudge, but theyr dedes are ſo manifeſte, that euery man maye eaſly iudge the tree by the fruyte, & the lyon by his pawes.

Ciuile magiſtrates.

Howe lytle do many ciuile magiſtrates regarde the publique affaires of the cominalte, ſo that theyr cofers maye be enryched, & they lyue in all wealth and pleaſure?

Lawers.

Howe lytle do many lawers tender the pytiefull complaynt & ryghteous cauſe of the poore oppreſſed? Howe lyke gaping wolfes do many of thẽ inhiate & gape after wycked mammon, ſo that whoſoeuer bryngeth mooſt mony, is mooſt allowed, & hathe the lawe mooſt on his ſyde, in what ſo euer caſe the matter ſtõdethe, be it ryght or wronge? Howe longe alſo do they ſuffer the cauſe cõmytted vnto them to hange in the lawe, before ony iudgement can be gyuen, or finall determinacion had & all to poll and pyll the poore men, and vtterly to empouerysh them, ſo that thorowe theyr deceatfull craft & couetous mynde, the ſymple people are beggered, theyr wyues and chyldren brought vnto extreme miſery, and ſet in ſuche caſe, that they are neuer after able to helpe themſelues nor theyr neyghboures, nor yet to profyt yͤ publique weale of theyr countrey. O inſatiable couetouſenes the roote roote of all euel.

Marchauntes.

What crafte, deceate, ſubtilite, & falſhode vſe marchauntes in byyng & ſellyng? Howe reioyſe they, whan they haue begyled theyr chriſtē brother? What a ſporte haue they, to deceaue a ſimple hobbe and playne fellowe of the countrey? How fayre do they ſpeake to hys face, & lowte hym behynde hys backe? Howe falſe

⁊ ſleyghtye wares do they vtter for true and good?

Men of occupacion.

The other men of al occupaciõs vſe lyke crafte and ſubtilite. Fewe walke vpryghtely. All gyue theyr mynde to couetouſnes. No man ſtudieth to ſerue the publique weale wt theyr ſcience, as they are bounde to do. All ſeke theyr owne profyt and not that whyche is Jeſus Chriſtes. Where is ẏ chriſten charite become, whiche ſeakethe not her owne? Let no man ſeake his owne, ſayth ſaynt Paule, but the profyt of other.

i.Cor.xiii.
Phil.ii.

Gentylmē.

Howe do manye Gentyll mē not only get into theyr hãdes other mēnes landes and tenementes, ẏ they maye lyue lyke Lordes alone in a towne, and yet kepyng ſlender houſes and hongry hoſpitalite, but alſo after ſuche ſorte let out theyr lõdes to other, yea and that for ſo hygh a pryce, as they were neuer wonte to

be

her times paſt, ĩ ſo much þ they whiche hyre thẽ, are vtterly beggered & redact to extreme pouertie. By this means is the galant pompe & laſciuious pleaſures of Gentyll menne mayntened, but the poore fermers are greatly empoueriſhed, hoſpitalitie is decayed, releuynge of the poore people is vtterly layd aſyde, the cõmon wealth is miſerably oppreſſed, penury, ſcarſenes & dearth of all thĩges is brought into þe Realme. Few are able to helpe theyr Prynce, whã nede requirethe. No man is able to ſet forth hys chylde vnto learnyng, wherby it is come to paſſe, that ſuch blynde ignorancy, and rude Chaos of barbarous and ruſticall mãners reygne nowe in the world vniuerſally. Theſe thynges deſyre a redreſſe, God graunte it maye come to paſſe ſhortely.

What ſhal I ſpeake of certẽ ritch

Hoorders vp of corne.

and gredy cormoraunte s, thoſe lo-
cuſtus and caterpyllers of the com-
mon weale, whiche, whan they haue
plentye of grayne and ſe abundans
thereof reygne amonge the people,
are greatelye greued therat, and do
not only not ſel theyr owne corne to
mayntayne the cõmodite of ẏ poore
but alſo by other mennes grayne, &
hoorde it vp, vntyll they haue made
a great dearth, and than, ſcarſenes
of corne beyng in euery place, bryng
they forth theyr grayne & ſell it vn-
to the vtter empoueryſhment & ex-
treme vndoynge of the poore com-
nalte. O cruell murtherers and vn-
mercifull bloudſoupers. The wyſe
man ſayth, the bread of the nedye is
the lyfe of the poore, he that defrau-
deth hym of it is a manſleare. Sa-
lomon alſo ſayth, Who ſo hooredeth
vp his corne, ſhall be curſed amonge
the people, but blyſſynge ſhall lygh-
ten

Eccle.

Pro. xi

ten vpon theyr heades, that ſell it. How can theſe deuouring caterpyllers than eſcape the vengeaunce of God, that hangeth ouer theyr heades, ſeynge they eſteme more theyr owne priuate fylthy lucre, than the welth of ſo great a multitude? God mought once quenche theyr outrageous inſatiable thyrſt of couetouſnes, & gyue thē grace to vſe his giftes vnto the profyt of the Chriſten people.

The cōmō byers and ſellers.

As touchyng the common byers & ſellers & bargayne makers, what falſe ſwerynge, crafty iuglynge and deceatfull gyle do they vſe amonge them, that they maye bygyle theyr chriſten brothers? How lytle is this commaundement of S. Paule obſerued among them? Let no mā go to farre and defraud his brother in barganyng, for the Lorde is a venger of all ſuche thynges. Dothe not

i. Theſſ. iiii

he thyncke hym ſelfe mooſt wyſe, yͭ can mooſt deceaue his neyghbour? Here is a wonderfull charite and an harty neyghbourhoode.

Whore mōgers.

As I may come to yͤ groſſer synnes what whoredom reygneth ther nowe a dayes? Howe lytle is honorable wedlocke eſtemed? Howe many wyncke, I wyll not ſaye, laughe at yͤ abhominable vnclennes, which not a fewe commytte at this tyme? Who careth though it be knowne, yͭ he hath lyghen wythe an whore all nyght and ſo defyled hymſelfe, men haue ſo rubbed theyr forhedes nowe a dayes, and become paſt all ſhame, ſo lytle ponyſhment alſo is there ap poynted for this fylthy abhominacion? I would whoredome were not growne vp into ſuche boldnes, that it dare compare wythe holy matrimony for pleaſaunt & eaſy lyuyng. I would ſtynckyng fornicaciō were not

Prouer .ii.

not ſo had in price, that it were preferred aboue honorable wedlocke. I woulde there were not, which, whā they haue wrought wickednes, glorye, reioyſe and boſte of it vnto the euell example of other.

Falſe wytnes bearers

What ſhall I ſpeake of falſe wytnes bearers, which for a lytle mony or for hatred borne towarde the parſō, are redy ſtreyghtwayes to gyue falſe euidence, yea and to be ſworne alſo that it is true, whan nothynge is more falſe? So that by theyr vniuſt and falſe wytnes bearynge, the innocent is wrongefully condēned, & the wycked hathe the vppermooſt hande. Thorowe ſuch is muche innocent bloud alſo oftentymes ſhedde. O pitefull caſe, O lamētable chaūſe Would God al falſe witnes bearers were handled accordyng to the commaundemēt of God, Deutronomy, the .xix. Salomō ſayth, A falſe wit-

nes

Prouer. xix. nes ſhal not eſcape vnponyſhed, and he that ſpeaketh lyes, ſhall peryſhe.

Malorum mare. I let paſſe manſlaughter, thefte, glotony, ſurfetyng, dronkeſhyp, dyſyng, cardyng, quarellyng, with an whole ſee of euels mo, which at this daye reygne in the worlde. Do not all theſe thynges prouoke God vnto anger, and make hym diſpleaſed wyth vs? Howe can God be in oure army, and make the warres to proſper, ſeynge that they for whome the battell is, are wicked and replete wͭ all ſynne and abhominaciō? Certes this our iniquite muſt be redreſſed, if we wyll haue God mercifull vnto vs, & blyſſe our endeuours in martiall affaires.

Spirituall vices. But as I may leaue of to ſpeake of groſſe and corporal vices, & turne my communicacion vnto ſpirituall matters, what ſhall we ſaye vnto yͤ Idolatry. Idolatry, ſuperſticiō, falſe worſhyppynge pyng of God, confidence in ceremonies, truſt in popyſh pardons, gaddyng on pylgrymage, gyldyng of ymages, ſettyng vp of candelles. &c. whiche reygne yet in diuers places of the worlde? What a ſorte of ydle mõſtruous ſectes alſo are there yet norryſhed in many Realmes vnder the pretexte of holynes, which do no thyng but lyke gredye cormorãtes deuour the paynfull laboures of other mennes handes?

Mõſtruous ſectes

Moreouer howe ſlacke almooſte vniuerſally are the curates & ſpirituall ſheppardes to do theyr office? Howe negligẽt are they to fede chriſtes flocke withe the ſincerite of goddes word? How lytle do they eſteme the ſoules of theyr paryſheners (for whoſe ſaluacion oure Lorde Jeſus Chriſte diſdaynedde not to haue hys blyſſed body brokẽ and his precious bloude ſhed) ſo yͤ they maye deuoure

Spirituall ſheppardes

Actuum. xx.

the fat of the ſhepe, & gorgiouſlye beclad with theyr wolle? Howe many of them dayly hunte, hawke, fyſhe, & what not, after ſpirituall promocions, and whan they haue them, neglecte theyr office, be abſent frõ theyr benefices, cõmit theyr cure to ſuche vnlearned preſtes, as canne ſcaſelye iudge betwene A and B? what a nõber alſo of them come vnto theyr benefices, *non per oſtium ſed aliũde*, that is to ſaye, not by the doore Chriſt, nor for ony mynde or loue ÿ they haue to the glory of God, and the ſaluacion of chriſten mẽnes ſoules, but for the deſyre of fylthy lucre, for an eaſy lyuyng, for to be called maſter Parſonne, M. Vicare, M. Curate, M. Chaplen, &c? How lytyl liberalite do they ſhew to ther paryſhners? How longe is theyr hande in receauyng, & ſhorte in gyuynge? Howe wycked and abhominable is theyr lyuyng? Joan. x

How

Howe colde & litle feruent are theyr prayers? How rare & ſeldome are theyr ſtudies in the holy ſcriptures wherin they are bounde to be occupyed both day and nyght? Are theſe fytte preſtes to ſtonde betwene the people & God to pacifye hys wrath? Are theſe fyt preſtes to make interceſſion for the ſynnes of the people? Are theſe fytte preſtes to whom the flocke of oure Lorde Jeſus Chriſte ſhould be commytted? Our Lord be mercifull vnto vs. Undoubtedly there is greate ſcaſenes of ſheppardes, whan it is come to this poynte that wolues muſte haue the cure & charge of ſhepe. I feare moche that if this great abſurdite be not redreſſed ſhortely, the flocke of Chriſt ſhall be miſerably ſpoyled, rēt, torne and deuoured. God ſende vs once ſuche ſheppardes, as maye fede his flocke wyth godly doctrine and vertuous ly-

Pſal.1

lyuynge.

Diſſẽcion betwene ẏ ſpiritualte & temporalte

Agayne to whome is it vnknow what diſſenſion reygneth amonge ẏ Spiritualte & Temporalte, as they are called, now a dayes in many places? Seldome doth the one reporte well of the other. The laye man hateth the preſte, the preſt agayne burnethe not in charite. The laye man thyncketh all ẏ euer the preſte hath, is to moche, ſeyng he taketh ſo lytle payne in ſettyng forth Gods worde and in doynge hys duty. The preſte agen thyncketh al to lytyl, though he maye diſpende hondreds yearely, and do nought for it. Wyll this commaundement of GOD by his holy Apoſtle neuer be looked vpon & earneſtly put in execucion? *Qui non laborat, non manducet.* He that laboureth not oughte not for to eate. Certe vntyll the preſtes be more ſeriouſl bent to loue God and his worde, t

ii. Theſſ. iii.

preach

preache the Goſpell of Chriſte, & to lyue accordyng to theyr office, they ſhall neuer be eſtemed nor regarded among the people, but hated, contēned, and deteſted. Let the preſtes remember the ſayenge of God the father by his Prophet, & take hede betymes: Seynge therfore thou haſte refuſed knowlege, I wyl refuſe the, ſo yͭ thou ſhalt no more be my preſt. Agayne by the Prophet Malachy, The lippes of a preſt ſhal kepe knowledge, and at his mouth ſhall men require the lawe, for he is a meſſanger of the Lorde of hooſtes. But as for you, O ye preſtes, ye are gone clene out of the way, and haue cauſed many to be offended at the lawe. Ye haue broken the couenaũt of Leuy, ſayth the Lord of hooſtes. Therfore haue I made you to be deſpyſed, and to be of no reputaciō among all the people, becauſe ye haue not kept my way.

Oze.iiii.

Mala.ii.

wayes, but bene parcial in the law.

why preſtes are ſo litle regarded now adayes.

Here may all men ſe why preſtes are ſo lytle regardede at thys daye, verely becauſe they hate knowledge kepe not ẏ wayes of our Lord God, nor endeuoure them ſelues to fede ☞ Chriſtes flocke wyth Goddes mooſt blyſſed worde. If they wyll therfore be had agē in price & reuerēt eſtimacion, as it is conuenient, let thē caſt away theyr olde manners, ſhyne as the lyght of the worlde, ſauour as ẏ ſalte of the earth, loue God and his word, preche Chriſtes Goſpell purely, meditate in the lawe of the Lord both day and nyght, diſſuade no mā from readyng the holy ſcriptures, exhorte all men vnto pure innocency, and a chriſten ſtate of lyuynge, & aboue all thynges be the very ſame vnto the people in dede, that they profeſſe in worde. So ſhall they recouer theyr olde dignite, and be had

Math. v.

Psal. i.

in honour of al mẽ. Yea ſo ſhall ẏ laymen haue them in reuerẽce as true ſpirituall fathers, giue them double honoure, miniſter vnto them abundaunce of all thynges, receaue them as an Aungel of God, yea as Chriſt Jeſus himſelfe, and be ready at al tymes euẽ to dygge oute theyr eyes to do them pleaſure, as Saynt Paule wryteth. i. Tim.v Gala.v

Deſpiſers of Gods word

Furthermore nowe that ẏ lyght of Gods word is come abroad amõg diuers nacions, how vnthanckefully is it receued? How many wynke and ſpeare theyr eyes, becauſe they wyll not ſe it? Howe many are obſtinately blynde? What a nomber is there, that had rather walke ſtyll in ẏ darkenes of mens tradicions, thã in ẏ glorious lyght of gods trueth? Yea I wolde there were not, ẏ perſecute this open verite of Gods word theyr conſcience bearyng wytnes ẏ they do euell, and condemnynge thē for ſo doyng. This is the condemnaciō, ſayth Chriſt, that lyght is come into the world, and men haue loued darckenes rather than lyghte. For theyr workes were euel. Euery one that doth euell, hateth the lyght, nether comethe he vnto the lyght, becauſe hys workes ſhoulde not be reproued. But he that worketh the truth cometh vnto the lyght, that his workes maye be perceyued, that they are done by God.

Joan. iii

Sliders backe from the truth of goddes word ·

Another ſorte of people there are whyche receaue Gods worde at the fyrſtē entraunce very ioyfully, and make moche of it, ſhewyng them ſelues ſo feruente, that they wyll ſeme to be ready for to gyue theyr lyues for it. But full ſoone is theyr whot loue colde. For whā they ſe that the worde of God fyghteth ſo manifeſtly wyth theyr wycked lyuynge, and condemneth theyr ambicion, pryde couetouſnes, effeminate mãners &c than are they wery of it, deſpyſe it, & caſte it awaye, being lothe that any man ſhoulde meddle wythe all. Thã do they contemne the celeſtial Mãna, & choſe rather to be fed wyth the greaſy fleſhe pottes of Egipte. Thã fall they agen vnto theyr olde blyndnes, ſo that this cõmon ſayeng may wel be verefyed of them: The dogge is turned to his vomet agayne, and the ſowe that was waſſhed, to her wallowynge in the myre. Better had it bene for thẽ not to haue knowen the waye of ryghteouſnes, thã after they haue knowne it, to turne frõ ẏ holy cõmaũdemẽt gyuẽ to thẽ

Prouer xxvi
ii. Pet. ii.

Goſpellers.

There be yet another ſorte of people, which deſyre to be called goſpellers and earneſt fauourers of Goddes worde, promiſynge many thynges for the glorye therof, and yet in

theyr conuerſacion are they no leſſe
Titum i. wycked, than the other be. They cō-
feſſe that they know God, but wyth
theyr dedes they deny hym, and are
abhominable and diſobedient, & vn-
to all good workes diſcommēdable.
Thorow theyr iniquite the name of
Roma.ii. God is not glorifyed; but blaſphe-
med and euell ſpoken of amonge the
Hethen. Suche maye be compared
to that ſonne, which promyſed hys
father, that he woulde worke in his
Math.xxi. vyneyearde, and yet dyd not. But
what do I? If I ſholde go forth to
declare the abhominable wickedneſ-
ſes that rayne nowe in the worlde
vniuerſally, I ſhoulde neuer make
an ende, thoughe I had an hondred
tonges and an hondred mouthes, as
the Poet ſayth. All are fallen out of
Psal.xiii. the ryght way, they are all togither
become vnprofitable, ther is none yͭ
doth good, no not one.

Where ſuch a wycked ſorte is at home, thoughe the Souldiours be neuer ſo good and vertuous, howe can God fyght for thē? If God had pleaſure in wyckednes, if God dyd loue them yͭ worke iniquite, I wolde than thyncke in dede, yͭ God wolde be in oure armye, and fyght for vs. But ſeynge that he hateth al them that worke iniquite, and deſtroyeth them that ſpeake lyes, & abhorreth ſuche as be deceatfull and deſyrous of bloudſhedynge, we maye knowe right well, that excepte we amende oure wycked manners, and repente vs of our ſynfull lyuyng, we ſhal neuer obtayne the victorye ouer oure enemies at the hande of God, wythout whoſe helpe what cā preuayle. If we do, ſurely it is gyuē vs for the greater plage and deſtrucion, that ſhall fall vpon vs hereafter, as many thynges are oftentymes gyuen

Pſal.v.

If wycked ſinners get yͤ victory, it is gyuē thē for ther greter deſtrucion afterward

Howe they ought to behaue thē ſelues that tary at home.

Math.iii.

& graunted to the wycked for theyr greater damnacion. Therfore if we wyll go the ryght waye to worke, & haue our Souldiours to proſper in the warres, let ſo many as tary at home repent them of theyr wycked lyuyng, be ſory for theyr offenſes bewayle theyr myſery, & take a newe lyfe vpon them. Bryng forth frutes ſayth the Baptiſt, worthy of repentaunce. For euery tree ẏ bryngethe not forth good fruyte, ſhall be cutte downe, and caſt into the fyre.

magiſtrates

Lawers.

Merchauntes.

Let the ciuile Magiſtrates procure aboue all thynges the wealthe of the poore cominalte. Let the lawers do all thynges vpryghtely, and not to deuoure the poore oppreſſed. Let the marchauntes ſeake to lyue truely by theyr occupyeng, & not to be to great gayners. Let thē knowe that a chriſten man maye not onlye ſerue his owne, but alſo his neyghbours neceſſite. Let the Gentyll me̅ be as fathers to ẏ poore people, that dwel in ẏ contre by them, and ſo let out theyr londes, that men maye be able to lyue therby, to maynetayne hoſpitalite, to ſet forthe theyr chyldren to learnynge, and to healpe to beare the charges of the commo̅ weale whan tyme requireth. Let the̅ that be rytche men, and haue plentye of corne, not hoord it vp, but gladly ſel it to the other, that the nedye maye haue wherof to lyue. Let ſuche as be common byers and ſellers & bargayne makers deale iuſtlye w̅ theyr chriſten brothers, and by no menes deceaue them. Let them that haue hytherto ben adulterers or vnclene perſo̅s forſake theyr wicked lyuyng and learn to poſſeſſe euery man hys owne veſſell in holynes and honour Let them that haue bene falſe witneſſes i̅ tymes paſt, teſtify ẏ truethe euer

Gentilme̅

Ritchemen

Byers & ſellers.

Adulterers.

1. Theſ. iiii.

Falſe wytneſſes.

Wyckedperſonnes

euer after this. Let them that haue vſed mãſlaughter, theafte, glotony, ſurfettynge, dronckeſhyp, dyſynge, cardynge, quarellynge or ony other vice, vtterly forſake it, and become newe men.

Idolaters

Let the Idolaters leaue theyr Idolatrye, and learne to put theyr truſt in the lyuynge and true God alone.

Spiritual miniſters

Let them that be ſpirituall Miniſters and Curates, take hede vnto themſelues and to all the flocke, wherof the holy ghoſte hathe made them ouerſears to rule the cõgregacion of God, whyche he hathe purchaſed wyth his bloude.

Actu.xx

Let thẽ be diligent to preach Gods word to theyr paryſhners, euer ſettynge before theyr eyes this commaũdemẽte of chriſt, paſce, paſce, paſce, fede, fede fede.

Joan.xxi
ii.Tim.iiii

S Paule alſo ſayth, preache ẏ worde, be feruent, be it in ſeaſon or out of ſeaſon. Improue, rebuke, exhorte wyth all longe ſufferynge and doctrine. If they be not able to preache them ſelues, let them get them coadiutors & fellowhelpers, or elles can not they ſtond before God wyth honeſt and clere conſciences. Wo be vnto me, ſayth ſ. Paule, if I preache not the goſpell. Agayne, Chriſt ſent not me only to baptyſe, yͭ is to ſaye, to miniſter the ſacramentes, but alſo to preache the Goſpell. Let them alſo lead a godly lyfe correſpondent to theyr teachyng. Let them be glad diſtributors of theyr goodes to ther poore paryſhners. So ſhall it come to paſſe, that they ſhall be dere and welbeloued both of God and man.

1. Cor. ix

1. Cor. i

Preſtes are not only cõmaunded to miniſter ẏ Sacramẽts but alſo to preache ẏ Goſpel of chriſt.

Lette the laye men by no means hate the preſtes, nor the preaſtes the laye men, but beynge of one mynde loue one another feruently. Let the lay man reuerence the preſte as his father, let the preſte agayne receaue and ioyfully take vnto hym the lay man,

The lay mē

man, as his ſonne. By this meanes ſhall muche godly mutuall loue encreaſe of both parties.

Deſpiſers of Gods word

Let thē that haue hytherto ſpered theyr eyes at the lyght of Gods worde, open theyr eies, caſt away theyr blyndenes, be glad to receaue the light of Chriſtes mooſt blyſſed goſpel, beyng aſſuredlye perſuaded, that otherwyſe they can not be the chyldren of ſaluacion

Sliders backe from the truth of goddes word

Let them that in tymes paſte receaued Goddes worde, and dyd caſte it awaye afterwarde, laye hande on it once againe, as Peter dyd, and be ſo earneſt followers of it, that they neuer more ſlyde awaye.

Note Goſpellers.

Let thē that wyll be counted, wyll be called Goſpellers and ſerious maynteners of Gods trueth prouyde, that theyr lyuyng maye aunſwere to theyr loue and that they may be the very ſame in worke and truthe, that they profeſſe in worde & tonge. So ſhall they adde moche glorye to the Goſpell of Chriſt, and cauſe it the more feruētly to be embraſed of all men.

Let euery mā amende one

If euery manne of euery degre, wyll on this wyſe redreſſe hymſelfe, his lyfe and conuerſaciō, & be come a newe man bothe in worde & dede, howe can ony tyraunt, be he Jewe, Turke, Saracē, or ony other, ouercome vs? God is on oure ſyde, who can be agaynſte vs? God fyghteth for vs, who can than preuayle? The battell is Godes, howe can it than be loſt?

Roma viii

Of prayers callyng on þe name of god

Nowe after that we haue chaunged our olde manners and put on a new lyfe, we muſt fall in hand wyth the other frutes of the ſpirite, chefely prayer and callynge on the name of God. For thorow prayer we rede in the diuine Hiſtories, that many haue preuayled agaynſte theyr enemies, and gotten the victory. The

wyſe

Prou.xviii. wyſe manne ſayth, the name of the Lorde is the mooſt myghty & ſtrong Bulwarke vnto that doth ŷ ryghteous man flye and is holpen. Pſal.xlix. Call vpon me, ſaythe God, in the daye of thy trouble, and I wyll delyuer the & thou ſhalte honour me. The ſcripture alſo ſayth, Joel.ii. Actuum.ii. Roma.x. who ſo euer calleth on the name of the Lorde, he ſhall be ſafe. Unto this name of oure Lorde God let vs flye wyth cōtinuall and feruent prayers. Let vs lamēt and bewayle our cauſe to his diuine maieſte. Lette vs deſyre hym to be our captayne and valeaunt defender in our warres. And that we maye be the more frāckely encouraged to go vnto God for helpe, let vs ſet before our eyes the hiſtories of ŷ holy ſcriptures, whiche ſhewe howe greatly ŷ true and chriſten prayer hath holpē the people of God in tymes paſte, to get the victory ouer theyr enemies.

Moſes was aſſuredly bothe a very good and valeaūt captayne of yͤ Iſraelites, and procured nothynge more than theyr helth and ſaluacion yet not withſtandynge whan Amelech came to fyght agaynſte Iſrael, he went not forthe ſtreyght wayes wyth them vnto battel, but toke wͭ hym Aharō and Hur, and went vp into the toppe of an hyll and there prayed, appoyntyng Joſua to be captayne of the Iſraelites in his ſtead.

Moſes. How greatly prayer hath holpe vnto yͤ victory in tymes paſt Exo. xvii.

Moſes

He doubted not, but that he ſhould do more good beynge abſent wythe hys prayers, than he ſhoulde do beynge preſent wyth the martiall armours, as it came to paſſe. For whā Joſua & his cōpany began to fighte agenſt Amelech, who fought beſt, I praye you? By whoſe valeaūs was the victory gotten? By the Souldiours that were preſēt in the battel, or rather by Moſes, which was abſent

ſent from it? Let vs heare what the ſcripture ſayth: Whã Moſes lyfted vp his hãdes, Iſrael dyd ouercome, but if he dyd let hys handes downe neuer ſo lytyll, than had Amelech ẏ better. Therfore whan Moſes handes were wery, Aharon ⁊ Hur toke a ſtonne and put it vnder hym, and he ſate downe theron, And Aharon and Hur ſteyed vp hys handes, the one on the one ſyde, the other on the other ſyde. And it cam to paſſe, that his handes were ſteadye vntyll the Sõne was downe. So that Joſua chaſed awaye Amelech and hys people wyth the edge of the ſweard.

Joſua

Joſua.x

.Joſua alſo that mooſt victorious captayne thorow prayer dyd not only ouercome his enemies in the batell, but alſo cauſed the Sonne and the Moone to abyde and ſtond ſtyll wythout ony remouyng for ẏ ſpace of an whole daye, vntyll he was reuenged of his enemies.

Whã ẏ Philiſtines came to fight agaynſt the Iſraelites, the children of Iſrael were greatly afrayd of thẽ in ſomuche that they came to Samuel and ſayd, Ceaſe not to cry vnto the Lord our God for vs, that he maye ſaue vs out of the handes of ẏ Philiſtines. Samuell toke a yonge lambe, and offred it all togyther for a burnte offering vnto the Lorde, & cryed vnto ẏ Lorde for Iſrael. And the Lord heard him. And it came to paſſe, that whã Samuel offered the burnt offeryng vnto the Lorde, the Philiſtines began to fyght agaynſt Iſraell, but the Lorde thondered a great thonder that ſame daye vpon the Philiſtines, and turmoyled thẽ that they were ſlayne of the chyldrẽ of Iſrael, & ſo broughte vnder, that they came no more into the cooſtes of Iſrael.

Samuel

1. Reg. vij

Agayne

Aſa. Agayne by prayer kyng Aſa ouer
came Zarach the Morian wyth all
his army.

By prayer alſo hys ſonne Joſa-
ii.Par.xiiii phat valeauntly ſubdued the Moa-
Joſaphat bites and Ammonites.
ii.Pa.xx

Ezechias Item Ezechias that mooſt holye
Prynce thorowe prayer ouercame ỹ
iiii.Re.xx proud tyraunt Sennacherib wyth
all his hooſt.

Judit.xii. Dyd not the mooſt vertuous wo
mā Judith by prayer ouercome Ho-
lofernes and his army?

By prayer Judas Machabeus
Judas Ma- gat the victorye ouer hys enemies.
chabeus. But in two battels whē he ſhoulde
fyght wyth Antiochus and prayed
not, he fled away. And when he dyd
fyght wyth Bacchiddes & Alcinus,
i.mac.iiii ix he was ſlayne becauſe he dydde not
Jonathas praye as before. By prayer Jona-
i.Mac.ii thas, when all had forſaken hym, ex-
cepte a fewe, obtayned the victory.

O

Of theſe fewe hiſtories it is euident & manifeſt how greatly yͤ true & chriſten prayer, that precedeth frō a faythful and repentaunte harte, profytethe in the tyme of warres to obtayne the victory of our aduerſaries. Unto prayer therfore as an holy anchore muſt ſo many as tary at home flye inceſſantly, deſyryng god for his ſonne Jeſus ſake to haue pitie on vs, to ſtrengthen our armye, to be our captayne, to fyght for vs, to diſcōfyte our enemyes, & to gyue vs the victory. But theſe our prayers maye not be colde, laſye, & onlye procedyng from the lyppes, but feruent, earneſte, & ryſynge of the very effecte of the harte. For to mumble with our lyppes, to bleate with our tonges, to rore with our throtes, to ſhake our heades, to lyfte vp our hādes. &c. profyteth nothyng at all, excepte the prayer cōmeth frō a fayth

☞ How & for what they muſt pray that tarye at home

Search the Pathway vnto prayer

full & repentaunt harte, as we maye perceaue by dyuers places of ẏ ſcripture, & as I haue abundantlye proued in my Pathwaye vnto prayer.

Eſa.xxix
Math.xv
Lament.iii.

This people honoure me with theyr lyppes, ſayth Chriſt, but theyr herte is farre from me. Uerely they worſhyp me in vayne. Let vs looke well vpon our owne wayes, ſayth ẏ Prophet Hieremy, & remember our ſelues, and turne agayne vnto ẏ Lord. Let vs lyfte vp our hartes ẇ oure hãdes vnto the Lord that is in heauẽ. Therfore let our prayers be feruent & harty, that God may ſe, that there is amendment in vs, and that

Mark well.

we thyrſt the glory of his name, and the healthe of our countrey. And although it be neceſſary to pray at all tymes, yet at that tyme chefelye let vs hartely call vnto God, whã oure Souldiours ſhal fyght. All ẏ tyme by no meanes let vs ceaſe from prayer, er, but inceſſauntly crye vpon God, & neuer leaue vntyll he hath gyuen vs the victory, whiche thynge vndoubtedly he wyll do, if he perceaue that we call feruentely vnto hym. For the Lorde is full gentle & good ſaythe the Prophet, to them ẏ ſeake hym.

Lament. iii.

But as cõcernyng the publique prayers, as Proceſſions, Maſſes, &c it were expediente, that before ony ſuch thynges were done, there were ſermons made to the congregacion in the whiche they ſhould be exhorted & admonyſhed to repent, to beleue, & to take a newe lyfe vpon thẽ vnles they pray in vayne and God deteſte theyr ſupplicacions. For wͭout repentaunce, fayth, and renouacion of lyfe, prayers bothe publique and priuate are nothing acceptable in ẏ ſyght of god. To al ſuch as pray ſo, God the father by Salomõ ſpea-

Publique prayers

Sermons

Wythout repẽtauns fayth and amendmẽt of lyfe prayers are nothing worth

Prouerb. i. keth on this manner: Seynge that I haue called ⁊ ye refuſed it, I haue ſtretched out my hand, and no man regarded it, but all my coūcels haue ye deſpiſed, ⁊ ſet my correccions at nought. Therfore ſhal I alſo laugh in youre deſtruccion, ⁊ mocke you, whan the thynge that ye feare, commeth vpō you, euen whan yͤ thyng yͭ ye be afrayde of, falleth in ſodenly, lyke a ſtorme, ⁊ youre miſery lyke a tempeſt, yea whan trouble and heuines commeth vpon you. Than ſhall they caull vpon me, but I wyll not heare, they ſhall ſeake me earelye, but they ſhal not fynd me, And that becauſe they hate knoweledge, ⁊ receaued not the fear of the Lord, but abhorred my councell, and deſpiſed my correccion. Alſo by the Prophet Eſa. i. Eſaye, whan ye ſhall ſtretche oute youre handes, I wyll turne awaye myne eyes frome you, and whan ye ſhall be ſtyll bablynge of your prayers, I wyll not heare you. Therfore whē we entend to pray, let vs bring with vs repentaũce, fayth, & amendment of lyfe, ſo may we be ſure to be hearde.

The ſermon once done, let them fall earneſtly vnto prayer and deſyre God wyth one mynde to be mercyful vnto the countrey, as I taught before.

What is to be done after yͤ ſermō and publique prayers

After the prayers let euery man quietly returne home euer bearing in his mynde the ſafegard of his cōtrey with a continuall eleuacion of hys harte vnto God for yͤ welth of the ſame. And let them ſo behaue them ſelues, yͭ God may be pleaſed wyth them. And as they haue promyſed God to become newe men ſo let them walke in a newe lyfe, euery man doynge hys office accordynge to hys vocacion & callyng. For yf af

Note.
A good leſſō

ter our prayers and the promiſe of amendement of lyfe, we returne agayne vnto oure olde wyckedneſſe, what other thynge do we, than prouoke God vnto anger, mocke him, & ſeake the very deſtruccion of our cōtrey. Lette vs therfore be the very ſame in dede, that we haue promiſed in worde. So ſhall it come to paſſe aſſuredly, that God ſhall be in oure army, fyght for vs, ſtrengthen oure Souldiours, chaſe awye oure enemies, and giue vs ỹ victory, ſo that nether Turke, Jewe, Saracen, nor any other Tyraūt ſhall may be able at ony tyme to preuayle agenſt vs.

After what ſorte ỹ ſouldiours ſhall returne hōe after they haue gotten the victory.

Whan we haue once gotten a victory ouer our enemies, ſo that now the tyme requireth, that our Souldiours ſhall come home agayne, it muſt be prouided ỹ theyr returne be godly, modeſt, ſober and thankefull vnto our Lorde God for the victory ry which he hath giuē vs. And whā they be once come home, let the people gather togyther, & the preacher make a ſolemne ſermon vnto them, declaringe how greatly we are boūd to God for thys triumphant victory that he hath gyuē vs, and exhortynge them to be thanckfull agayne to God for his ineſtimable kyndnes.

The ſermon once done, let al the people both men, women, and chyldren wyth ioyful voyces ſyng harty prayſes to our Lorde God, confeſſyng that by his omnipotent power alone, it is come to paſſe, ỷ we haue gotten the victory, as that noble mā Pytho returnyng from the warres ſayd to the Athenians, whā they meruelled greatly at hys proſperous chaūſe, and prayſed hym becauſe he hadde ſlayne kynge Cotys: There is no thancke, ſayth he, to be gyuē vnto me, but vnto God alone,

A ſermon after ỷ vycto-
with thākes
and prayſes

Pytho

The godly ſaying of
Pytho

“ who beynge the Author, thys act is
“ very nobly done. As for me, I dyd
“ none other thynge but put my hel-
“ pynge hand and diligence vnto it.
“ God alone gaue the victory, to hym
“ therfore be al the thācke, prayſe, ho-
“ nour and glory.

Examples of thanckes gyuyng for obtaynynge the victory

We read alſo in diuers places of the holy Scripture, that after God had gyuen the victory to his people ouer theyr enemies, they braſt oute ſtreyght wayes into prayſes, & gaue God harty thanckes, as we rede of the chyldren of Iſrael at theyr delyueraunce out of Egypt, which whā they ſawe theyr enemy kynge Pharao wyth all his army drowned in ẏ ſee, and them ſelues preſerued, what goodly ſonges, lawdes and prayſes, dyd they ſyng to theyr Lorde God? Howe dyd Debora and Barach after the victory prayſe God, becauſe Siſara & his company were ſlayne

Exo.xv

Judic.v

and the graciouſly kepte ſafe.

Whan ẏ Holofernes was ſlayne, Iudith.xvi and his army put to flyghte, what a goodly ſonge dyd Iudith ſynge to ẏ Lorde. Howe ioyfully came all the people togither vnto Ieruſalem for to gyue prayſe & thãkes vnto theyr Lord God, and to offer theyr burnt ſacrifices and promiſed offeringes.

After thexample of theſe deuout and holy parſonnes oughte we alſo whã we haue gotten the victorye, to gyue God thanckes, and to offer the Sacrifice of prayſe vnto hym. So ſhal we ſhewe our ſelues not vnworthy hys beneficence, yea ſo ſhall we prouoke God to continewe a gentle & fauourable Lorde vnto vs, when he ſhall perceyue that we be thãckefull, and do not forget his ineſtimable benefites, which he dayely ſheweth vnto vs.

Now remayneth the laſte parte

of thys oure worke, whiche is to declare, after what ſorte we ſhal behaue oure ſelues whan we haue gotten the victory of our enemies, that we maye enioye peace and tranquilite for euer after. We heard before that the cauſe, why God plageth vs eyther with warres, peſtilẽce or hõger, is Idolatry, falſe worſhypping of God, ẏ deſpiſyng of Chriſtes goſpell, wycked lyuyng, effeminate mãners. &c. Nowe if we wyll be fre frõ theſe plages, and lyue in reſt & quiet, we muſte ceaſe to commyt ſuche greuous ſynnes agaynſt God, and ſeake both to ſerue hym accordynge to his word, and alſo to leade a pure and innocent lyfe. By this means ſhall God blyſſe our countrey wyth peace, encreaſe it wyth thabundans of all thynges, & make it to floryſhe aboue all other nacions.

How we ſhall behaue our ſelues, ẏ we maye enioye peace euer after.

That thys thyng maye the more

apt

The ciuile magiſtrates & heade rulars oughte to prouide learned Curates to teache ỹ people, & wyſe & godly ſcholemaſters to teach and bryng vp yougth in vertu learning & good manners

aptely be brought to paſſe, it is conuenient that the ciuile magiſtrates and head rulars of euery countrey prouyde that there be learned curates, which maye teache the people ỹ true worde of God, that they maye knowe howe to worſhyp hym accordyng to the holy ſcriptures. It ſhall profit alſo not a lytle vnto true godlines to haue modeſt, learned, graue and godly Scholemaſters in euery cou̅trey, that maye bryng vp youth not only in ỹ knowlege of humayne letters and ciuile ma̅ners, but alſo in the feare of the Lorde, that they maye learne euen fro̅ theyr cradles, as they ſaye, to knowe God, to vnderſtond his worde, to honour hym aryght, & to walke in hys holy pathwayes. This thyng alſo ought al fathers & mothers, maſters & maſtreſſes do in theyr houſes, that ſuche as be vnder them maye knowe & ſerue

Fathers & mothers: Maſters & Maſtreſſes

God aright. By this meanes ſhall al Idolatry and falſe worſhyppyng of God ſhortely decay & vanyſh away, and the true ſeruyſe of God only remayne among vs.

Purite of lyfe

Nowe as concernynge purite of lyfe, thys ſhall eaſly follow of yͤ true knowledge of God. For he that is engraffed in God, is a member of God hath Gods ſpirite in hym, which exciteth and moueth hi vnto all goodnes, as Chriſt ſayth, I am the vyne & ye are yͤ braunches. He yͭ dwellethe in me, & I in hym, he bryngeth forth muche fruyte. The fruytes that we brynge forth muſt be for euery man to lyue accordyng to his vocacion & callynge. Let them that be tẽporall rulars procure peace in theyr Realmes aboue all thynges, vſe theyr office iuſtly, ſeke not only to be feared but alſo to be loued, ſhewe them ſelues mercifull gydes and tender cap

Joan:xv

Temporall rulars

taynes of the people, and ſo behaue thē ſelues in all thynges, that they may be the very Image of GOD. By this means ſhall theyr kyngdōs well proſper and longe continewe. Let them agayne that be ſubiectes ſhewe all reuerēt ſubmiſſiō to theyr heades and rulars, being alway obediēt euen from the very harte without ony ether preuy diſſimulaciō or open reſiſtaunce.

Subiectes

Let them that be byſhoppes and other ſpirituall miniſters lay aſyde all tyrāny, and hawtynes of mynde and walke wyth all gentle ſoftenes & tender compaſſion toward yͤ ſhepe of Chriſt committed to theyr cure & harge. Let thē be as mooſt louyng athers to Chriſtes flocke, and if ony of the ſhepe chaunſe to runne aſtray and to go oute of the waye, let them not therfore vngentylly entreate yͤ hepe, but as it is the office of a good

Byſhoppes

How byſſhops oughte to handle yͤ ſhepe of chriſte.

ſheppard, by fayre meãs call it home
agayne vnto the folde & loue it new
agayne. Let them remember thiſto
Luke.xv ry of the loſt ſhepe, and cõſyder how
tenderly the head ſheppard our ma-
ſter Chriſte fetched it home agayne
euen vpõ his ſhulders. The ſeruaũt
of the Lorde maye not fyght, ſayth
S. Paule, but be peaſable & gentle
ii.Tim.ii toward all men, redy to teache, ſuffe
ryng the euell with mekenes, enfor
myng thẽ that reſiſte, if that at ony
tyme God maye gyue them repen
taunce to know the trueth. Let thẽ
that be paryſhners and laye people
Lay people. reuerence the Biſhoppes and other
ſpirituall miniſters, gyuynge them
Malach. ii. no leſſe honour, than the chylde gy
i.Cor.iv ueth the father, remembrynge that
they be the aungels of God, the me
ſangers of Chriſte, the lyghte of the
Math v. worlde, the ſalte of the earth, the diſ
i.Cor.iiii penſatours of the miſteries of Go
th

he feders of theyr ſoules, the confor
ours of the weake, the Phiſicions
f the ſycke, ẏ vpholders of ẏ whole,
he exhorters vnto vertue, the fray
rs awaye frō vice. &c. which watch
ontinually for the healthe of theyr
oules.

Joan.xxi.

Heb.xiii.

Let all other parſons publique
r priuate ſo lyue, that there be no
iſſencion among them, nor grudge
ne toward an other, euer ſettynge
efore theyr eyes this ſayeng of the
ſalmographe, ſeake after peace, &
mayntayne the ſame. Nether ſhal it
e vnſyttynge to haue in memorye
his verſe of the Poet.

Parſonnes of euery degre.

Pſal.xxxiii

Candida pax homines, trux decit ira feras.

Ouidius. Lib. iii. de arte amādi

f ony diſcorde chaunſe to aryſe at
ny tyme among vs, let it not longe
emayne, but let all means poſſible
e ſought, that frendly concord and
nfayned amite may euermore rey-
ne among vs. Lette vs charitably

Godly admonicions for ẏ mayntenauns of mutuall loue.

beare

heare and monyſh one another. Le
vs reporte well one of another. Le
vs enterpret all thynges vnto th
beſt. To conclude, let chriſten chari
te ſo beare rule amonge vs, that w
may be all of one mynde, euen as w
be all one body, and haue one heade
which is Chriſt.

Chriſten charite.

Coloſ. i

If we wyl on this manner gyu
diligence, that we maye be at peac
both wyth God and man, we may
be ſure not only to exchewe all th
aſſaultes of our enemies, and to b
free from thoſe plages wherewith
ẏ diſobedient be turmoyled thoro
the myghty hande of God, but alſ
to enioy perpetuall trãquilite, peac
reſte, quietnes, and to haue our Re
almes abunde with all kynde of cõ
modities that pertayne vnto ẏ pro
perous conſeruacion of a publiqu
weale. And if it ſhulde ſo chaunſe a
ony tyme, ẏ ony forrẽ Prynce ethe

chriſte

Chriſten or Hethen ſhulde be moued of ſome euell ſpirite to aſſayle oure contry, God wyll ſo watche the borders & coaſtes of our Realmes that no Tyraunte ſhall preuayle, nor once be able to twytche agaynſt vs: So myghty a Bulwarke & ſtronge Caſtell is the hande of God for them that worſhyp hym accordyng to his worde, put theyr truſte in hym, call vpon his mooſte blyſſed name, & lede a pure and innocent lyfe.

god is a myghty Bulwark & ſtrõge caſtell for the that worſhyp hym.

Wherfore I exhorte all Chriſten mẽ, chefely my contrey men of Englonde (for whoſe wealth and proſperite I haue cõpyled thys lytle treatyſe, beyng moued vnto it thorow ẏ loue that I beare towarde my contrey) that they wyll from hensforth (all ſuperſticion layde aſyde) feare, loue, honoure and worſhyp God accordyng to his word, and lead a lyfe ſo pure and innocẽt, that they maye

The concluſion of the boke

be knowne by theyr cõuerſacion to pertayne to Chriſt. So ſhall it aſſuredly come to paſſe, ỹ God ſhall not only gyue vs in this worlde a glorious victorye ouer all oure enemies both corporall and ſpiritual, but alſo after this lyfe bryng vs vnto that celeſtial cõtrey wher all ioye, peace, pleſure and felicite is,

A M E N.

Gyue the glory to
God alone.

¶ A deuout and godly prayer for al degrees ane eſtates, made vpon the hōdred & fyftene Pſalme, right neceſſary to be ſayd of euery Chriſten mā in this our tyme.

O Boūteous Lorde and mooſt
merciful father, for aſmuch
as we knowe right well and
are perfectely perſuaded, that with
out fayth it is not poſſible for vs to Heb.xi
pleaſe the nor yet to worke ony thīg
that maye be pleaſaūt in thy diuine
ſight (for whatſoeuer is not of fayth Rom.xiiii
is ſynne) we mooſt humbly beſeche Gala.iii
the to engraffe in our hartes by the Rom.v
inſpiracion of the holy Ghoſte, that Gala.v
true, chriſten, lyuyſh and workynge Joan.i
fayth, whiche iuſtifieth and maketh Roma.vi
vs thy ſonnes, which alſo worketh
by charite, mortifyeth carnall affec-
tes, renueth the lyfe, encreaſeth ver
tues, garnyſhethe the conuerſacion

Gal.iii wyth all kynde of godly workyng, &
Abac.ii bryngethe ioye, quietnes and peace
Math.v to our conſciences.
Roma.v Graunt alſo mooſt ſwete father,
that this fayth may be ſtrong in vs
that thorow thy holy ſpirite it may
Act.iiii.v worke in vs ſuch boldenes as it dyd
in the Apoſtles, that we may frely &
wythout ony clokyng publyſhe, de-
clare and ſet forthe thy mooſt godly
Math.x wyll in the ſyght of all mē vnto the
Luke.xii great glory and magnificēce of thy
mooſt holy & blyſſed name, not once
beyng afeard of the manacyng wor-
des, cruell threatenynges, extreme
perſecucions, vniuſt empreſonmen-
tes, & mooſt rigorous deathes, wher
withe the tyraunntes of this worlde
Pſal.cxliiii oppreſſe thy true diſciples & earneſt
Joan.iii ſeakers of thy glory, but maynely &
viii valeaūtly cōfeſſe thy worde, publyſh
thy trueth, preach thy name before
all people, cometh theyr lyfe, or com-

meth there death. For thou alone, o
Lorde, arte true, and thy worde is ẏ
ſelfe truethe, as for man and all hys
thoughtes, wordes & dedes, what o-
ther thyng are they, if we haue a reſ
pecte vnto theyr owne nature, but
only vayne, falſe, vniuſt, lying & vt-
terly eſtraũged from all trueth and
goodnes? All that euer noughte is,
cometh not of the, but of our ſelues
For thou arte the God that abhor-
reſt all iniquite, but all ẏ euer good
is, cometh of the alone, for thou art
the author of all goodnes. Our crea
cion, redempcion, iuſtificacion, glo-
rificacion, and al that euer we haue
that is good and godly, cometh on-
ly frõ thy mercifull throne of grace,
euen of thyne owne merce fre good
nes, grande bountye, & vnſpeakable
liberalite yea and that without ony
deſertes on our behalfe. O moſt gẽ
tyll father, what ſhall we gyue the

Pſal.cxv
Rom.iii
Gen.vi
viii
Ioan.iii
Ephe.ii
Oze.xiii
Pſal.v
Iaco.i
i.Cor.iiii
Roma.viii
Eſay.xliii

Pſal.cxv agayne for all theſe thynges yͤ thou
haſt gyuen vs? What are we able to
thyncke, ſpeake or do, that maye in
ony parte recompenſe this thyn
Pſal.xv vnmeſurable kyndenes? Thou haſt no
Eſay.i nede of our goodes. Our ſacrifices,
Hie.vi burnte offrynges and oblaciōs, haſt
Amos.v thou no delyghte nor pleaſure in,
neyther is thy glory ſet forth by the
kyllyng of brute beaſtes, & ſhedynge
the bloud of calues, gotes, oxen, &c.
What ſhall we than do? Howe ſhall
we ſhewe our ſelues agayne thanke
full to the & myndfull of theſe thyne
Pſal.xlix.l ineſtimable benefites? Verely by
takyng the cup of health at thy hande
Apo:v and by callyng on thy name, which
arte kyng of all kynges and Lorde
of al Lordes. Graunt therfore that
we gladly & euen with a good harte
maye paciently beare, what ſo euer
croſſe thou layeſt vpon oure backe.
Roma.xii Graunt that we maye mortify our

carnall affectes, ſlaye oure beaſtlyke luſtes and ragynge concupiſcences, whiche ſtryue agenſt the ſpirite, yea and walke, ſo muche as is poſſible, wholly in the ſpirite, & haue neuermore to do with the vnfrutefull workes of darkenes, but rather reproue them. For theſe are thoſe ſacrifices, that gyue the ſwete ſauoure before the, that are acceptable in thy ſight & that make the beneficiall, gentle & mercyfull to them that offer them.

Gala.v
i.Pet.ii
Roma.xiii
Ephe.v

But in aſmuche as of our ſelues we are not able to thynke a good thought, nor to do ony thyng ỹ is prayſe worthy in thy ſyght, ſo feble are our naturall ſtrengthes, ſo impotent & weake are we become thorow ỹ fragilite of oure fyrſte father Adam.

ii.Cor.iii
Joan.iii
Ephe.ii.
Rom.v.

Graunt that we maye at euery moment of an hour call vpõ thy mooſte bleſſed name for helpe and aſſiſtence. For thy name is a ſtrong Bulwark

Pro.xviii
Joel.ii
Actum.ii
Rom.x

for ſo many as fly vnto that, nether cā he be ouercome that putteth his truſt ī it, but muſt nedes be ſafe. Unto thys thy mooſt glorio⁹ name therfore wyll we at all houres reſorte, yͭ we thorowe the puyſſaunce thereof, beyng valeauntly enarmed may w luſty courage fyghte agaynſte oure enemies, yea & get the victorye ouer thē, ſo that they ſhall be able neuermore to preuayle agaynſt vs.

Math.v
Eſay.lii
Rom.ii
i.Pet.ii

Furthermore ſeig yͭ thy honour & diſhonoure alſo after a certayne mā ner dependeth of our wicked or godly maners, (for if we lyue well, thy very aduerſaryes ſhal be compelled to glorify the. if oure lyfe be wycked and vngodly, ſo ſhalte thou be diſhonored among the Gentiles and euel ſpokē of thorow our ſynful lyuyng) ſeyng alſo at our baptiſme we haue forſaken the worlde, the dyuell and the fleſh wyth all theyr pompes and

vanities, and haue conſecrated and
wholly gyuen oure ſelues to the, be
yng inſerted and engraffed thorowe
faythe in the myſticall bodye of thy
welbeloued ſonne oure bounteous
Lorde and omniſufficiēt Sauioure Math.iii
Jeſus Chriſt, ſeyng alſo that whan xvii
we are baptiſed in thy name we dyd Mar.i.ix
ſolemly profeſſe and make vowes no Lu.iii.ix
more to lyue after olde Adā, but to ii.Pet.i
mortify our carnall affectes, to exer Mat.xxviii
cyſe diligently all the offices of true i.Cor.vi
godlynes and earneſtlye to kepe thy Ephe.v
mooſt holy lawes and ordinaunces. Heb.xii
Graũt (mooſt mercifull father) that i.Pet.ii
all mens dreames, fantaſies & imagi Coloſ.iii
nacions layd aſyde, which lyghte is
thy word beyng the eternall veritie,
we maye ſeriouſly and vnfaynedlye
kepe theſe our vowes which we ma
de vnto the at our baptiſme, that is
to ſaye, thorowe thy grace and ỹ re
nouacion of the holy Ghoſt obſerue

and

Pſal.i and kepe thy moſte holy lawes haue
Deut.vi our meditacion in them both daye &
Luke.x nyghte, beleue in the thalone & true
Exo.xx God, loue the wͭ all our harte ſoule
mynde, power, ſtrength. &c. honour
thy mooſt blyſſed name, flye vnto it
in all our aduerſite, prayſe it in our
proſperite, ſãctify the Saboth daye
honour our ſuperiours, ſlay no mã,
commyt none adultery, fornicacion,
inceſte. &c. ſteale nothynge, beare no
falſe wytnes, nor couyt ony thynge
Luk.i that pertayne to oure neyghbours,
but all the whole dayes of oure lyfe
lyue before the in holynes & ryghte-
ouſenes, yea and that before all the
Eſay.xxvi. people, ÿ they ſeynge our good wor-
Math.v kes, which not we but thou workeſt
Joan.xv in vs, maye glorify the our celeſtiall
father. But for aſmuche as ÿ worlde
loueth that which is his, & hateth
that that pertayneth not vnto him
Gen.iiii and as Cain hated Abell, and Eſau
Jacob,

Jacob, & that for none other cauſe, but that the workes of the one were good, and the others euell, euen ſo the wycked people of this wretched worlde can not abyde nor awaye wᵗ them that loue thy worde, embrace the Goſpel of thy welbeloued ſonne ſeake to liue according to thy mooſte holy & blyſſed law, but hate thē, blaſpheme thē, perſecute thē, preſō thē, & at the laſt ſlaye thē wᵗ mooſt cruel tormentes & bytter death: Graunt, O good God & gentle father, that we maye ſo earneſtly be addicte and gyuen to yͤ performyng of theſe our aforſayd vowes, I meane the fulfyllyng of thy holy preceptes, that we receauing ſtrength from aboue and conforted wᵗ the preſence of thy holy ſpirite, maye nether feare yͤ hatred, blaſphemy, detracciō, backebytyng, euell reportes, perſecucion, empriſōment, nor all the tyrannye, that the

1.Joan.iiii
Gen.xxvii
Abdi.i

Math.x
Joan.xv

wicked worldlynges & beaſtlyke bely Gods can inuent agaynſt vs, but valeauntly perſiſt and continew in the confeſſion of thy trueth, euē vnto the very death, beynge perfectely perſuaded, that the death of ſo many as dye for the glory of thy name and the mayntenaunce of thy holy worde, is precious in thy ſyghte, be it recounted before the vngodly neuer ſo vile and ful of ignominy. Yea blyſſed are they that dye in the, O Lorde, for they are at reſt frō theyr laboures. Theyr ſoules are in thy hande, and they are no more greued with ony payne, but are at peace for euermore.

Psal. cxv

Apoc. xiiii
Sap. iii

Moreouer O mooſt bounteous Lorde, forasmuch as we are thy ſeruaūtes and the ſonnes of thy hand mayd, and thou haſte broken al our bondes, wherwyth before we were miſerably detayned and oppreſſed of

Psal. cxvi.
Ephe. iiii

our enemy Satã for the tranſgreſ- Gen.iii
ſion of thy holy commaundement, Rom.v
brought to paſſe by our fyrſt father
Adam, in whome we all ſynned and
were ryghteouſly condẽned, ſo that Rom.vi
nowe we haue receaued our manu- Math.xi
miſſion and fredome of the thorowe Coloſ.i
thy mooſt derely beloued ſonne our Ephe.i
Lorde and ſauioure Jeſus Chriſte, i.Joan.i Pſal.xlix
whiche hathe made vs ſafe from all Jaco.i
ſynne, pacifyde thy wrath, payd our
rãſome by his mooſt precio⁹ bloude,
and openned heauen gates for vs,
we mooſt intierly beſech the to giue
vs grace, ẏ by no means we walke
vnworthy thy kyndenes, but conti-
nually offer ẏ ſacrifice of prayſe vn-
to the, magnify thy mooſt glorious
name, and frely cõfeſſe that all that
euer we haue beyng good and god-
ly deſcendeth from the the father of Apoc.iiii.
lyght, & that thou therfore arte wor-
thy all honour, glory, laud, prayſe &
magni-

magnificence.

Finally graunt, O mooſt merci-
full and gentle father, that ſo many
as profeſſe the and thy trueth, maye
Rom.xiii earneſtly paye theyr vowes, fulfyll
i.Pet.ii. thy holy lawes, and lyue accordyng
Exo.xviii to theyr vocacion & callyng. Graũt
Deut.i that all temporall rulers maye iuſt
ly vſe the ſwearde, ponyſh the euell,
mayntayne the good, accept no par
ſon in iudgement, allowe no falſe ac
Roma.xiii cuſacion, ſhede no innocent bloude,
heare the ſmale ſo well as the great
ſet forth thy glory, promote thy ho-
ly worde and in all thynges ſeake yͤ
profyt of the common weale.

i.Pet.ii Graunt that the ſubiectes maye
Tit.iii be faythfull, true & obediẽt to theyr
Princes and hygher powers.

Graunt that the byſhoppes and
Act.xx preſtes maye take hede to theyr ſel-
ues & to all the flocke, in the which
the holy Ghoſt hath appoynted the
ouer

ouerſears to fede thy congregacion.

Graunt that the huſbõdes maye loue theyr wyues, as Chriſte loued yͤ congregacion. 1.Cor.xi

Graunt that the wyues agayne may be in ſubieccion to theyr owne huſbondes, as vnto the Lorde in all thynges. Ephe.v

Graunt that fathers may bryng vp theyr chyldren after thyne informacion and nourtour. Coloſ.iii Ephe.vi

Graũt that the chyldren agayne may obeye theyr parẽtes in al thinges.

Graunt that maſters may do to theyr ſeruauntes that, which is iuſt and equall. 1.Tim.ii Tit.ii

Graunt yͭ the ſeruaũtes agayne maye be obediẽt to theyr bodely maſters in all thynges as vnto Chriſt. 1.Pet.ii.iii

To conclude, graunt that euerye one of vs that profeſſe thy gloryous name, may ſo lyue and behaue him Philip.ii ſelfe both in thought, worde & dede, that nothyng maye procede & come from them, that ſhould diſpleaſe thy diuine and mooſt excellent maieſte. Graunte alſo (mooſt benigne and tēder father) that oure lyght maye ſo ſhyne before men, that they ſeynge our good workes, maye glorifye the our heauenly father, wyth thy welbeloued ſonne Jeſus Chriſt our Sauiour, & the holy Ghoſte, that ſwete confortour, to whome be all honour and glory for euer more. AMEN.

Math.v

◆

¶ Gyue the glory to God alone.

¶ The .xxviij. Chapter of Deutronomium, wherin is declared what good lucke and healthe ſhall come vnto them and theyrs, that endeuoure them ſelues to kepe Goddes commaundemẽtes/ & what vnlucke & greuous punyſhmẽtes ſhall fall vpon thẽ, which do breake them.

✠

If thou ſhalte herken diligently vnto the voyce of the Lorde thy God & obſerue & do all his cõmaundementes, whiche I cõmaund the thys daye. The Lorde wyl ſet the on hygh aboue all the nacions of the earth. *And all theſe bliſſynges ſhal come on the/ & ouertake the/ if thou ſhalte herken vnto the voyce of ỹ Lorde thy God. Bleſſed ſhalte thou be in ỹ towne & blyſſed in the feldes: blyſſed ſhall be the frute of thy body, & the frute of thy grounde, & the frute of thy cattell/ the encreſe of thyne oxen/ & the flockes of thy ſhepe: bleſſed ſhall be thy baſket & thy ſtore. Bleſſed ſhalte thou be when thou goſte out, & bleſſed whan thou commeſt in. * The Lord ſhall giue ouer thyne enemies that ryſe agenſt the, that they maye fall before thy face. They ſhall come out agaynſt the one waye/ & fly before the ſeuen wayes. The Lorde ſhall put the bleſſynge vpon the in thy ſtorehouſes, & in all that thou ſetteſt thyn hãde to, & wyll blyſſe the in all the lande, which ỹ Lorde thy God gyueth the. The Lorde ſhal make the an holy people vnto hym ſelfe, as he hath ſworne vnto the if thou ſhalte kepe the commaundemẽtes of the Lorde thy God, & walke in hys wayes.

Leuit.xxvi.a

Deut.xi.b

Deut.xx.a

Iosua.ii.b

And all nacions of the earth ſhall ſe ỹ the name of the Lorde, is called vpon ouer the, & they ſhall be afrayd of the. And the Lorde ſhal make the ple-

teous in goodes/ in the frute of thy body, in ye frute
of thy cattell, and in the frute of thy grounde, in the
lande whiche the Lord ſware vnto thy fathers, to
gyue the. The Lorde ſhall open vnto the hys good
Deut.xi. b treaſure * euen the heuen to gyue rayne vnto thy
lande in due ſeaſon/ & to blyſſe all the laboures of
Deut.xv. a thy hande. * And thou ſhalte lende vnto many na-
cions, but ſhall not borowe thy ſelfe: And the Lord
ſhall ſet the before and not behynde, & thou ſhalte
be aboue only, & not beneth: if yt thou harken vnto
the cōmaundementes of the Lorde thy God, which
I commaunde the this daye/ to kepe & to do them.
Deut.iiii. a And ſe that thou * bowe not aſyde from ony of
xii.d.xvii.e theſe wordes, whiche I commaund the thys daye/
ether to the ryght hand or to the lefte, yt thou wol-
deſt go after ſtraunge Gods to ſerue them.

Leuit.xxvi.d * But & if thou wylte not herkē vnto the voyce
of the Lorde thy God to kepe & to do all hys com-
maundementes & hys ordinaunces whych I com-
Daniel.ix.b maunde the thys daye: all * theſe curſes ſhall come
Baruc.i.c vpon the/ & ouertake the. Curſed ſhalte thou be in
Thren.ii. the towne & curſed in the felde: curſed ſhal thy baſ-
ket be and thy ſtore. Curſed ſhalbe the frute of thy
body, and the frute of thy lande, & the frute of thy
oxen, & the flockes of thy ſhepe: Curſed ſhalte thou
be when yu goeſt in/ & curſed when thou goeſt oute.
The Lorde ſhal ſende vpon the curſyng, deſtruccō
& rebuke, in all that thou ſetteſt thy hand to, & that
thou doſte/ vntyll he deſtroye the, and brynge the to
nought quickely: becauſe of the wickednes of thyn
inuencions, & becauſe thou haſt forſaken me. The
Lorde ſhall make the peſtilence cleue vnto the, vn-
tyll he haue conſumed the from of the londe, why-
Leuit.xxvi.b ther thou goeſt to enioye it. * The Lord ſhal ſmite
the wt ſwellyng, wyth feuers, hete, burnyng & with
the ſwearde, wyth wytheryng & wyth blaſtynge.

And they ſhal follow the vntyl thou peryſh. *And the heauen that is ouer thy head ſhall be braſſe, & the earth that is vnder the, yron. The Lorde ſhall turne the rayne of the land vnto pouder & duſt euẽ from heauẽ ſhall they come downe vpon the vntyl thou be broughte to noughte. And the Lorde ſhall plage the before thyne enemies. Thou ſhalte come out one waye agaynſt them, & fly ſeuen wayes before them, & ſhalte be ſcatered among all the kyngdoms of the earth. And thy carkaſſe ſhall be meat vnto all manner fowles of the ayre, & vnto the beſtes of the earth, & no man ſhall fraye thẽ awaye. The Lorde wyll ſmyte the wᵗ the botch of Egipte, & the Emarodes ſcall, & maungines yᵗ thou mayſte not be healed therof. And the Lorde ſhal ſmyte the wyth madnes, & blyndenes, and daſynge of harte. Thou ſhalte grope at noone dayes, as the blynde gropeth in darkenes, and ſhalte not proſper in thy wayes. Thou ſhalt be oppreſſed wyth wrong/and be polled euermore & no mã ſhal ſocour the. *Thou ſhalte be trouthed to a wyfe, & another man ſhall lye wyth her. *Thou ſhalte bylde an houſe, & not dwell therin. Thou ſhalte alſo plante a vyneyeard and ſhalte not gather the grapes. Thyne oxe ſhall be ſlayne before thyne eyes, & thou ſhalte not eate therof. Thyne aſſe ſhall be violently taken awaye euen before thy face & ſhal not be reſtored to the agayne. Thy ſhepe ſhall be gyuen vnto thyn enemies, and no man ſhall reſcue them.

Thy ſonnes and thy doughters ſhall be gyuen vnto another nacion, & thyne eyes ſhal ſe it, & daſe vpon them all the daye longe, and there ſhall be no myght in thyne hande, The frute of thy londe & al thy labours ſhall a nacion whyche thou knoweſt not, eate, & thou ſhalte continually ſuffer violence only, & be oppreſſed alwaye, ſo that thou ſhalte be

Deut.x,c

Exod.ix.d

iii.Mach.
Miche.iii.b
Roma.i,c

i.Re.xii.c
Deut.xx.a
Deut.xxv.b

clene beſydes thy ſelfe, for the ſyght of thyne eyes
which thou ſhalte ſe. The Lorde ſhall ſmyte the in
the knees & legges, wyth a miſcheuous botch that
can not be healed: euen from the ſoole of the foote
Deut.iiii.d vnto the top of thy head. *The Lorde ſhal brynge
ii.Re.xxiiii. the & thy kynge (whych thou ſhalt ſet ouer the) vn-
i.Pa.xxxiii. to a nacion / whyche neyther thou nor thy fathers
Iere.xxiiii.a haue knowne, that there thou mayſt ſerue ſtraung
Gods / euen wood and ſtonne. And thou ſhalte be
wondered at / ſpoken of, and ieſted amonge all na-
Mich.vi,c cions, whyther the Lord ſhall cary the. Thou ſhalt
cary muche ſeed into the felde: & ſhalte gather but
lytle in, for the greſhoppers ſhall deſtroy it. Thou
ſhalte plante a vyneyeard & dreſſe it, but ſhalte ne-
ther drynke of the wyne, nether gather the grapes
for the wormes ſhall eate it. Thou ſhalte haue O-
lyue trees thorow out all the coſtes, but ſhalte not
annoynte thy ſelfe wyth the oyle / for thyne Olyue
trees ſhal be rooted out. Thou ſhalt beget ſonnes
& doughters but ſhalt not haue them: for they ſhal
be caryed awaye captiue. All thy trees & fruyte of
thy lande ſhal be marred with blaſtyng. The ſtraũ-
ger that is among you, ſhal clyme aboue the vp on
hye, & thou ſhalte come downe benethe a lowe. He
ſhall lende the, & thou ſhalte not lende hym: he ſhal
be before, & thou behynde. Moreouer all theſe cur-
ſes ſhall come vpon the / & ſhall folowe the & ouer-
take the, tyll thou be deſtroyed becauſe thou harkẽ-
nedſt not vnto the voyce of the Lorde thy God, to
kepe hys commaundementes, & his ordinaunces,
whyche he commaunded the, & they ſhall be vpon
the as myracles & wonders and vpon thy ſeed for
euer / becauſe thou ſeruedſt not the Lorde thy God
wyth ioyfulnes and wyth a good harte whẽ thou
hadſt abundauns of all thynges / therfore ẏ ſhalte
ſerue thyne enemy which the Lorde ſhal ſend vpon
the,

the, in honger and thyrſt, in nakednes, & in nede of all thynge/ & he ſhall put a yoke of yron vpon thy necke/ vntyll he haue brought the to noughte. And the Lorde ſhall brynge a nacion vpon the frõ far & from the ende of the worlde as ſwyfte as an Egle flyeth, a nacion whoſe tonge thou ſhalt not vnderſtande, a harde fauoured nacion whiche ſhall not regarde the parſon of the olde / nor haue compaſſion of the yonge. The ſame ſhal eate the frute of thy cattel, & the frute of thy lande vntyl he haue deſtroyed the, & ſhall leaue the nether corne, wyne nor oyle, nether encreaſe of thyn oxen/ nor the ſtockes of thy ſhepe vntyl he haue brought the to nought. And he ſhal kepe the i in all thy cyties vntyl he haue caſt downe thy hygh walles and ſtrong holdes/ wherin thou truſtedſt, thorowe out all ẏ land. And he ſhall beſege the in al thy cytyes thorow out all thy land whych ẏ Lord thy God hath gyue the. * And ẙ ſhalt eat ẏ frute of thyn owne body, ẏ fleſh of thyne owne body: ẏ fleſh of thy ſonnes & of thy doughters/ whych ẏ Lord thy god hath gyuẽ the in that ſtraytnes and ſiege wherwyth thyne enemy ſhall beſiege the: ſo that it ſhal greue the man (that is tender & excedyng delicate among you) to looke on hys brother & vpon hys wyfe that lyeth in his boſome, & on the remnant of hys chyldren/ which he hath yet lefte for feare of geuynge (vnto any of them of the fleſſhe of hys Chyldrenne/ whome he ſhall eate, becauſe he hathe no thynge lefte hym in that ſtraytnes & ſiege/ wherwyth thyn enemy ſhall beſege the in all thy cyties. Yea & the womã that is ſo tender and delicate, that ſhe dare not aduenture to ſet the ſoole of her foote on the grounde for ſoftnes and tendernes) ſhall be greued to looke on her huſbond that lieth in her boſome, and her ſonne on her doughter: & on her after byrth (that is to come

Jere.v.c
Baruc.iiii.

iiii.Reg.vi.
Thre.iiii.b
Baruc.ii.a
Leui.xxvi.

oute from betwene her legges/)and her chyldrenne
which ſhall beare: For when all thynges lacke ſhe
ſhal eate them ſecretly/in the ſege & ſtraytnes, wher
wyth thyne enemy ſhall beſege the in thy cytties.
*Yf thou wylte not kepe & do all the wordes of
this lawe(that are wrytten in this boke)and fear
this glorious and fearefull name of the Lorde thy
Exo.xv.d God : the Lorde wyll ſende vnto the and thy ſeed,
Par.xxi.c great plages & of longe continuaunce/euell ſyckeneſſes
and of long duraunce.

Moreouer/he wyll bryng vpon the all the diſeaſes
of Egypte,& thoſe which thou waſt afrayd of,
ſhall cleaue vnto the.And all maner ſyckeneſſes, &
all manner plages whyche are not wrytten in the
boke of thys lawe wyll the Lorde bryng vpon the,
vntyll he bryng the to nought. And ye ſhall be lefte
fewe in nomber/where before ye were as the *ſtarres
of heauen in multitude becauſe thou wouldeſt
Deut.x.d not herken vnto the voyce of the Lorde thy God:
Iere.xxxi.c *And it ſhall come to paſſe that as the Lorde reioyſed
ouer you to do you good, & to multiply you
euen ſo he wyll reioyſe ouer you to deſtroye you, &
bryng you to nought.

And ye ſhal be waſted from of the land/whyther
thou goeſt to enioye it. And the Lorde ſhall ſcatter
the amōg all nacions, from the one end of ẏ world
vnto the other, & there thou ſhalte ſerue ſtraunge
Gods whiche thou nor thy fathers haue knowne:
euen wood and ſtonne. And amonge theſe nacions
thou ſhalte fynde no eaſe/ nether ſhall the ſoole of
thy foote haue reſte. But the Lorde ſhall gyue the
there an vnquiet harte/& daſyng eyes/& ſorow of
mynde. And thy lyfe ſhall hange before the & thou
ſhalte feare both daye & nyght/& thou ſhalte haue
no truſt in thy lyfe. In the mornyng thou ſhalt ſay,
wolde God it were nyght. And at nyght thou ſhalt

ſaye/wold God it were mornyng, for feare of thyn harte, which thou ſhalte feare/and for the ſyght of thyne eyes/whiche thou ſhalte ſe.

And the Lorde ſhall bryng the into Egipte agen wyth ſhyppes by the way which I badde the/that thou ſhuldeſt * ſe it no more. And there ye ſhall be ſolde vnto your enemies, for bond men & bond women: and no man ſhall by you. Exo: xiiii.d

FINIS.

¶A Table wherin thou ſhalt fynd all the pryncypall matters contayned in thys boke.

The prayer of Kynge Aſa. Folio.i
The prayer of Kynge Ioſaphat. fol.eodem
Kyng Ioſaphat to his Soldiours. eodem
The Prologe or Epiſtle. fol.eodem
Howe greatly we are bound to our cōtrey. eodē
Our countrey is to be more regarded than oure parentes. fol.eodem
What great cōmodities we receaue of our coūtrey. fol.eodem
Wyſe and ſage teachers profyt greatly the common weale. Folio.ii
Euery mā delyghteth in his owne coūtrey. eodē
The feruent affection that ſome haue hadde to theyr countrey. fol.eodem
Of Leo Byzantius. fol.eodem
Of Sertorius. Folio.iii

Sentences taught vnto yougthe for the loue towarde theyr countrey. Folio. iiii
Our Auncetoures regarded more the healthe of theyr countrey, than theyr goodes or lyfe. eodem
The noble acte of kynge Codrus fol. eodem
Kynge Codrus dyd ſet more by the ſafegarde of hys countrey, than by hys owne lyfe. fol. eodem
The valeaunce of Publius Decius. Folio. v
The luſty courage of Gylias. fol. eodem
A woman of Lacedemony and her feruent affeccion towarde her countrey. fol. eodem
The wonderfull acte of Damatria. Folio. vi
Of Otho Sylutus. fol. eodem
The valeaũt courage of certẽ Souldiours. eodẽ
We are no leſſe bounde to oure countrey nowe, than our aũcetours were in tymes paſt. Fol. vii
What he is which ſtudyeth not to profyt hys cõtrey for hys power. fol. eodem
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